



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The Praise(is) for Allah Who[He] created the Heavens ^w and the Earth ^w and [He] made the darknesses ^w and the illumination ^x ; afterwards who ^r they ^z disbelieved by their Lord <i>ya'adeloona (they^z equalize i.e. they partner other deities by Allah)</i> .	الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾
2. He Who created you ^b of a mud; afterwards [He] judged <i>ajalan¹ (term-limit)</i> , and <i>ajalon (=ajalan) musamma² (that which is designated and/or named) endabo (by His munificence/by His Rule)</i> ; afterwards you ^z dubitate.	هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾
3. And He (is) Allah in the Heavens ^w and in the Earth ^w ; [He] knows your ⁿ secret and your ⁿ disclosure ³ and [He] knows what you ^z earn.	وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾
4. And not <i>ta'tee (comes/ being sent) (to)</i> them of an <i>Aya'ten^w (miracle/ sign/ message)</i> of their Lord's <i>Aya'te^w (miracles/- signs/ messages)</i> ^w except they ^z were a ⁿ (off) it ^w shunners.	وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾
5. So <i>qad (already and affirmatively)</i> they ^z denied by the right ^x <i>lamma (when/ whence)</i> it ^x came (to) them; so will <i>ya'tee (approach/ come to)</i> them <i>an'ba'o⁴ (significant-and-availing-news)</i> (of) what they ^z were by it ^x <i>yastab'zeoona (jesting/ affirmably jesting)</i> .	فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾
6. Have not seen they ^z how-many ⁵ We perished of before them of a generation We established/empowered ⁶ them in the Earth ^w what not [We] established/-empowered [for] you ^z ; and We sent the Heaven ^w over them (<i>showering</i>) abundantly; and We made the rivers run from beneath them then We (<i>caused</i>) them (to) perish by their offenses and We established-/found from after them generation [others] ⁷ .	أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّهِمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَهُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرَىٰ مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾
7. And had <i>naẓzalna (We recurrently descended)</i> on you ^g a book ^x in a paper (<i>parchment</i>) then touched it ^x they ^z	وَلَوْ نَزَّلْنَاهُ عَلَىٰكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا

¹ The word “الأجل” means term-limit, see اللسان!

² The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named!

³ The word “الجهر” is a subjective, singular, masculine noun, meaning that which is disclosed, and disclosure is the closest in the sense of “exposure!” The word “loudening,” in terms of sound, does not seem applicable here!

⁴ See the Lexicon attached to this Translation for “naba’al!”

⁵ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

⁶ The word “مكن” in “مكَّنهم” means “found” or “established.” It also means “enabled” or “empowered!” Clearly, the English word “established” does not imply or connote the same as “مكن” per se!

⁷ The word “قرن” = “generation” is a group of generally contemporaneous individuals regarded as having common cultural or social characteristics and attitudes! Thus, the word “آخرين” = “others” is very apt description for the individuals of the “generation” and not as all lumped together!

by their hands surely (<i>would have</i>) said who ^r they ^z disbelieved: <i>en</i> (<i>not</i>) this except a magic manifest.	إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾
8. And said they ^z : <i>lawla</i> (<i>why have not</i>) (<i>been</i>) descended on him an angel; and had We descended an angel surely (<i>would have been</i>) judged/finished the matter; afterwards not they ^z (<i>be</i>) reprieved.	وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾
9. And had We made him an angel surely We (<i>would have</i>) made him a man (<i>to deal with men</i>) and surely We (<i>would have</i>) added on them what they ^z (<i>are</i>) adding.	وَلَوْ جَعَلْنَاهُ مَلَكَا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبَسُونَ ﴿٩﴾
10. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>istoh'ze'a</i> (<i>had been jested/affirmably jested</i>) by messengers of before you ^s ; then <i>haqa</i> (<i>deservedly besieged</i>) by whom ^r scoffed they ^z of them what they ^z were by it ^x <i>yastab'zeona</i> (<i>affirmably jesting they</i>).	وَلَقَدْ أَتَّهَىٰ بُرْسُلٌ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٠﴾
11. Let-say [<i>you</i> ^s]: let-tread you ^z in the land; ^w afterwards let-look you ^z how [was] the deniers' consequence ^w .	قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَنَقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾
12. Let-say [<i>you</i> ^s]: for whom ^a what (<i>are</i>) in the Heavens ^w and the Earth ^w ; let-say [<i>you</i> ^s]: for Allah; [He] wrote on Himself ^w the mercy ^w surely assuredly ⁸ gathers you ^b [He] to 'The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day ^x no suspicion (<i>is</i>) in it ^x ; who ^r lost they ^z their selves ^w verily they believe not.	قُلْ لِّمَن مَّا فِي السَّمٰوٰتِ وَالْأَرْضِ قُلْ لِلّٰهِ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةً لِّيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾
13. And for Him (<i>are</i>) what reposed in the night and in the day; and He (<i>is</i>) The <i>Sameeo</i> ⁹ (<i>The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer</i>) The Omniscient.	﴿١٣﴾ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾
14. Let-say [<i>you</i> ^s]: do other than Allah <i>attakbetho</i> ¹⁰ (<i>I take and presume</i>) <i>awa'leyan</i> (<i>guardian/ally</i>); the Heavens ^w and the Earth's ^w <i>Fatte're</i> (<i>innately-perfect-Originator</i>); while <i>youtt'emo</i> ([He] <i>gives to: ingest/feed</i>) and [He] (<i>is</i>) not <i>youtt'amo</i> (<i>given to: ingest/feed</i>); let-say [<i>you</i> ^s]: that I (<i>had been</i>) commanded that [I] be first (<i>of</i>) who ^p <i>aslama</i> (<i>he became Muslim</i>); and let-not you ^s assuredly be of the <i>mushbrekeena</i> (<i>be-they who partner deities with Allah/be-polytheists</i>).	قُلْ أَغَيَّرَ اللَّهُ أَتَّخِذُ وَلِيًّا فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾
15. Let-say [<i>you</i> ^s]: verily I fear/know ¹¹ <i>en</i> (<i>if</i>) I disobeyed my Lord a great day's torment.	قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾
16. Whomever (<i>is to be</i>) parried <i>a'n</i> (<i>off/regarding</i>) him then-day then <i>qad</i> (<i>already and affirmatively</i>) [Allah] <i>ra'bema</i> (<i>had accorded mercy^w to</i>) him; and <i>tha'leka</i> (<i>that-afar-it/thai</i>) (<i>is</i>) the win the manifest.	مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَٰلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾
17. And <i>en</i> (<i>if</i>) touches you ^s Allah by a harm ^x then no a remover ¹² for it ^x except Him; and <i>en</i> touches you ^s [He]	وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا

⁸ The "ل" in "لِيَجْمَعَنَّكُمْ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

⁹ See the *Lexicon* attached to this Translation for this multi-meaning word = "المسمع"

¹⁰ The word "أَتَّخِذُ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in *لسان العرب*; therefore, "أَتَّخِذُ" is always taking and making and presuming some-thing about what was taken! Thus, it is not just the mere taking!

¹¹ Linguistically the word "خَفْتُ" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

¹² The word "كَاشَفٌ" is a masculine, singular noun with many meanings, in this case "remover!"

by <i>akbayren</i> ^x (<i>mercy/goodness / possession/ provision</i>) ^x so He (<i>is</i>) over everything Omnipotent.	كَاشِفَلَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ يَخْتَرُ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٨﴾
18. And He (<i>is</i>) The Subduer, above His <i>eba'de</i> (<i>worshippers/ submitters/ slaves</i>); and He (<i>is</i>) The <i>Hakeemo</i> ¹³ (<i>infinite bekma</i>) ¹⁴ Possessor) The Proficient.	قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لَأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ ءَالِهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٩﴾
19. Let-say [<i>you</i> ^s]: what a thing (<i>is</i>) bigger a testimony ^w ; let-say [<i>you</i> ^s]: Allah (<i>is</i>) Witnesser/Testifier between me and [between] you ^b ; and (<i>had been</i>) revealed ¹⁵ to me this The Qur'an ^x to [I] warn you ^b by it ^x ; and whomever it ^x reached; do surely you ^b witness/-testify that (<i>there are</i>) with Allah other deities; let-say [<i>you</i> ^s]: [I] witness/testify not; let-say [<i>you</i> ^s]: verily only He (<i>is</i>) One <i>Elabon</i> (<i>Deity</i>) and indeed I am a disclaimant/absolver ¹⁶ (<i>of myself</i>) of what you ^z partner (<i>deities with Him</i>).	الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١١﴾
20. Whom ^r <i>aa'tayna</i> (<i>We accorded/given</i>) [them] the book, ^x they ^z know him/it ^{x17} like what they ^z know their sons; who ^r they ^z lost their selves so they believe not.	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿١٢﴾
21. And who ^a (<i>is</i>) wronger ¹⁸ than who ^p <i>iftra</i> ([<i>he</i>] <i>crafted a lie for fraudulent end</i>) on Allah a lie or [<i>he</i>] denied by His <i>Aya'te</i> ^w (<i>miracles/signs/The Qur'an</i>); verily it ^x not prosper the <i>dha'lemoona</i> ¹⁹ (<i>injustice-doers</i>).	ثُمَّ لَمْ تَكُنْ فَتَنْتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿١٣﴾
22. And day [<i>We</i>] throng them together afterwards [<i>We</i>] say to whom ^r they ^z partnered (<i>deities with Allah</i>): where(<i>are</i>) your ⁿ partners whom ^r you ^c were claiming.	أَنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿١٤﴾
23. Afterwards not was their essay ^w except that they ^z said: by Allah our Lord we were not <i>mushrekeena</i> (<i>be-they who partner deities with Allah/ be-polytheists</i>).	
24. Let-look [<i>you</i> ^s] how they ^z lied on their selves ^w and strayed a'n (<i>off/ regarding</i>) them what they ^z were <i>yaftarona</i> (<i>they^z craft a lie for fraudulent end</i>).	

¹³ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

¹⁴ See the *Lexicon* attached to this Translation for “bekma”!

¹⁵ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king! See اللسان!

¹⁶ The word “بريء” or “بمعى فاعل” “على وزن فاعل” or “بمعى فاعل” In this case, “بمعى فاعل” masculine, singular noun! Thus, “disclaimant” in two distinct senses: (a) In the sense of *he* (the Prophet, SAWS) disclaims (frees) himself of what others do and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim! In other words, he disclaims/absolves himself from such associations!

¹⁷ In this case they know Mohammad (SAWS), or The “Qur'an,” or the truth in it^x.

¹⁸ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger”

¹⁹ The “ظالمون”=“the injustice-doer,” as “الظلم”=“injustice!” See footnote 148 below!

25. And of them who ^p <i>yasta'meao</i> (affirmably-listens) to you ^g ; and We made over their hearts coverts ^x that not they ^z understand it ^{x1464} ; and in their ears <i>wagran</i> (bearing-hearviness); and <i>en</i> (if) they ^z see every <i>Aya'ten</i> ^w (miracles/ sign/ proof/ Qur'anic statement) not believe they ^z by it ^w ; until if came they ^z (to) you ^g they ^z mutually dispute you ^g ; say who ^r they ^z disbelieved: <i>en</i> (not) this except the [firsts'] (ancients') fables.	وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلًّا آيَةً لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٥﴾
26. And they forbid <i>a'n</i> (regarding) it ^x and they withdraw <i>a'n</i> (off) it ^x ; and <i>en</i> (not) perish they ^z except their selves ^w while they ^z perceive not.	وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾
27. And if ¹⁴⁶⁵ [you ^s] see <i>edh</i> (when) (had been) stood they ^z over The Fire ^w then said they ^z : <i>yalaytana</i> (O, for a longing of us) <i>nurraddo</i> ¹⁴⁶⁶ ([we] be forthwith-returned) and not deny [we] by our Lord's <i>Aya'te</i> ^w (miracles/ Qur'anic statements) and we be of the believers.	وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾
28. Rather appeared for them what they ^z were concealing of before; and if <i>ruddo</i> ¹⁴⁶⁷ (had been forthwith-returned they ^z) surely (would have) returned they ^z for what they ^z (had been) debarred <i>a'n</i> (regarding) it ^x and verily they surely (are) liars.	بَلْ يَدَّبَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾
29. And said they ^z : <i>en</i> (not) it ^w except our life ^w (of) the world ^w and not we (are) surely <i>mub'ootheena</i> ¹⁴⁶⁸ (ones to be resurrected).	وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾
30. And if [you ^s] see <i>edh</i> (when) (had been) stood they ^z on their Lord said [He]: is not this by the right; said they ^z : <i>bala</i> ¹⁴⁶⁹ (certainly-not); by ¹⁴⁷⁰ our Lord; said [He]: so let-taste you ^z the torment by what you ^c were disbelieving.	وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ السُّرَّ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾
31. <i>Qad</i> (already and affirmatively) lost who ^r they ^z denied by Allah's <i>lega'a</i> (meeting) until if/when came ^w (to) them the Hour ^{w1471} suddenly; said they ^z : O, our <i>basrata</i> ^{w1472} (ardent contritions) ^{w1473} over what <i>farrattna</i> ¹⁴⁷⁴ (we had-remiss) in it ^w while they ^z bear their <i>awzara</i> ¹⁴⁷⁵	قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّى إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَتَحَسَّرْتَنَا عَلَىٰ مَا فَرَّطْنَا

¹⁴⁶⁴ That is understand your say^x of The Qur'an!

¹⁴⁶⁵ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence! Such a “لو” amounts to “if” or “when!” See **إبن هشام**!

¹⁴⁶⁶ The word “نُرَدُّ” is rooted in “رَدُّ” meaning forthwith-returned; example the greeting must be “forthwith-returned.” Allah says: “And when (had) been greeted you^c (are) by a greeting^w then let-greet you^z by better than it^w or let-you^z forthwith-return it^w.” (S4:86)

¹⁴⁶⁷ Ibid.

¹⁴⁶⁸ The word “mub'ootheen” is a masculine plural objective noun for which there is no English equivalent!

¹⁴⁶⁹ The word “bala”= “certainly-not” is absolutely not synonymous to “yes”= “نعم” see the *Lexicon* attached to this Translation for more elaboration!

¹⁴⁷⁰ This “و” in “وَرَبِّنَا” is “إِوَالِقَسَمِ” See **إعراب القرآن، لمحمود صافي**!

¹⁴⁷¹ That is the “Hour” of death or the “Hour” meaning The Day of Judgment!

¹⁴⁷² The word “حَسْرَةُ” is “أَشَدُّ النَّدَمِ” see **التاج**! Thus we qualify the word “contrition” by ardent to indicate such strength of contrition!

¹⁴⁷³ Ibid!

¹⁴⁷⁴ The word “farrattna”= “فَرَطْنَا” in “فَرَطْنَا” is best described by the word “remiss” which is an adjective and all its synonyms are also adjectives as expected! But “فَرَطْنَا” and “فَرَطْنَا” all are verbs in the past tense! So I chose “had-remiss!”

¹⁴⁷⁵ The word “أَوْزَارُهُمْ”= “وَزْرُهُمْ” in the word “أَوْزَارُهُمْ” means: heavy: burden/ sin/ offense! Translated parenthetically here as “heavy: burden/ sin/ offense” as it is a heavy: burden which impedes, unless properly handled! It is potentially

(ill-burdens/sins/offenses) over their backs; indeed fouled what *ya'zzeroona* (they^z ill-burden/sin/offend).

فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ ﴿٦٦﴾

32. And not the life^w (of) the world^w except a play and an amusement; and indeed the Hereafter's^w home^w (is) *kbayron* (choicer/superior/worthier) for whom^r *yattaqoona* (they who reverently guard not to displease Allah) do then not reason you^z.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

33. *Qad*¹⁴⁷⁶ (iteratively and affirmatively) [We] know verily it^x surely saddens you^g which^x they^z say; so surely they not deny you^g; [and] but the *dha'lemeena*¹⁴⁷⁷ (injustice-doers) by Allah's *Aya'te*^w (miracles/Qur'anic statements) reject they^z.

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَا وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَتَحَدَّثُونَ ﴿٦٨﴾

34. And *laqad* (verily, already and affirmatively) (had been) denied^w messengers^x of before you^g then *ssabaro* (they held on patiently) over what (had been) denied they^z and (had been) annoyed they^z until came (to) them Our succor; and no substituter for Allah's words^w; and *laqad* (verily, already and affirmatively) came (to) you^g of the *naba'e*¹⁴⁷⁸ (piece-of-significant-and-availing-news) (of) the *mursaleena* (sent-messengers).

وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَى مَا كَذَّبُوا وَآوَدُوا حَتَّى أَتَيْنَاهُم نَصْرًا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنَ نَّبَائِ الْمُرْسَلِينَ ﴿٦٩﴾

35. And *en* (if) [was] enlarged on you^g their shunning then *en* you^g could to *tabtaghey*¹⁴⁷⁹ ([you^s] earnestly-quest) a tunnel in the Earth^w or a ladder[in] the sky^w so *ta'teya* ([you^s] approach/come to) them by an *Aya'ten*^w (miracle/sign-/proof) and had willed Allah surely (would have) gathered them[He] on the aright-guidance; so let-not assuredly be [you^s] of the *ja'beleena*¹⁴⁸⁰ (they who act ignorantly or incorrectly).

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونُ مِنَ الْجَاهِلِينَ ﴿٧٠﴾

36. Verily only *yestajeebo*¹⁴⁸¹ (compliantly-answer) who^r they^z listen; and the decedents resurrects¹⁴⁸² them Allah; afterwards to Him (to be) returned they^z.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٧١﴾

37. And said they^z: *lawla* (why have not) *nozzeela* (been recurrently descended) on him an *Aya'ton*^w (miracle) from his Lord; let-say [you^s]: verily Allah (is) *Qadir*¹⁴⁸³ (He-Who is capable of: giving/doing/enforcing/causisng) on to *younazzeelo* (iteratively descends [He]) an *Aya'tan*^w (miracle); [and] but most (of) them know not.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٧٢﴾

a sin or an offense for the “وزير”=vizier because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier’s responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify “burden” by the word “ill” as such qualification really and truly best approximate the seriousness of such a burden in reference! See اللسان!

¹⁴⁷⁶ The particle “Qad” preceding a future tense means “للتوكيد و التكرار” = “iteratively and affirmatively,” different than in the case of following a past tense! See المغني!

¹⁴⁷⁷ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”

¹⁴⁷⁸ See the Lexicon attached to this Translation for “naba’al”

¹⁴⁷⁹ The word “ابتغى”=“طلب حثيثا” meaning: earnestly quested!

¹⁴⁸⁰ The word “جاهلين”=“jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “jabiloona” are they who act ignorantly or incorrectly!

¹⁴⁸¹ The word “يستجيب” is rooted in “استجاب,” meaning: favorably/compliantly answers, not just answers! See الهادي!

¹⁴⁸² The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, missioned, and prompted!

¹⁴⁸³ The word “قادر” is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing!

38. And neither of <i>dabba'ten</i> ¹⁴⁸⁴ (<i>she-moving-creature</i>) in the Earth ^w and nor a flyer ^x flying by its ^x twain wings except <i>umamun</i> ^w (<i>communities</i>) ^w your ⁿ likes; not <i>farrattna</i> ¹⁴⁸⁵ (<i>bad-remiss We</i>) in the book of a thing; afterwards to their Lord (<i>to be</i>) thronged they ^z .	وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾
39. And who ^r they ^z denied by Our <i>Aya'te</i> ^w (<i>miracle/Qur'anic statements</i>) (<i>are</i>) <i>ssommon</i> (<i>deaf people</i>) and <i>bokmon</i> (<i>born dumb-mute people</i>) ¹⁴⁸⁶ in the darknesses ^w ; whomever Allah wills (<i>to</i>) mislead him and whomever (He) wills [He] makes him on a <i>Sseratten</i> (<i>road/way</i>) straight.	وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَاءُ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾
40. Let-say [you ^r]: have seen you ^b <i>en(if) ata</i> ^x (<i>came to/betided</i>) you ^b Allah's torment ^x or <i>ata</i> ^w (<i>befell on/came</i> ¹⁴⁸⁷ <i>to</i>) ^w you ^b the Hour ^w do other than Allah you ^z invoke/pray; if you ^c were <i>ssa'dequeena</i> (<i>always-truth-enforcers</i>).	قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَاكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾
41. Rather <i>eyyaho</i> ¹⁴⁸⁸ (<i>indeed particularizing Him</i>) you ^z invoke-/pray then doffs [He] what you ^z invoke to it ^x <i>en(if)</i> [He] willed; and you ^z forget what you ^z partner (<i>deities with Allah</i>).	بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾
42. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We sent to <i>Umamen</i> ^w (<i>nations/communities</i>) ^w of before you ^g ; then We took them by the <i>ba'asa'e</i> ^w ¹⁴⁸⁹ (<i>penury-tension</i>) ^w and the <i>dharra'e</i> ^w ¹⁴⁹⁰ (<i>distress due to adversity</i>) <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they <i>yatadharroona</i> (<i>iteratively supplicate they</i> ^z).	وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾
43. So <i>lanla</i> (<i>why have not</i>) <i>edh</i> (<i>when</i>) came (<i>to</i>) them Our <i>ba'aso</i> (<i>intense torment</i>) they ^z supplicated ¹⁴⁹¹ ; [and] but indurated ^w their hearts and adorned for them the Satan what they ^z were working.	فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾
44. So <i>lamma</i> (<i>when/whence</i>) they ^z forgot ¹⁴⁹² (<i>ceased paying attention to</i>) what (<i>had been</i>) reminded they ^z by it ^x We opened on them doors (<i>of</i>) every-thing until <i>edha</i> (<i>when/if</i>) they ^z reveled/rejoiced by what <i>oto</i> (<i>had been accorded/given they</i> ^z) We took them suddenly then <i>edha</i> (<i>surprisingly/whereas</i>) they (<i>are</i>) <i>mublesoon</i> ¹⁴⁹³ (<i>ones that are nonplused</i>).	فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

¹⁴⁸⁴ For lack of a better term I chose a "she-moving-creature" for "دَابَّة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility!

¹⁴⁸⁵ The word "farratta" = "فَرَطَ" in "فَرَطْنَا" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives, as expected! But "فَرَطَ" and "فَرَطْنَا" all are verbs in the past tense! So I chose "bad-remiss!"

¹⁴⁸⁶ The words "صَمٌّ بِكُمْ عَمِي" all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people! Hence, I transliterated!

¹⁴⁸⁷ The word "came" = "أَتَاكُمْ" is because the "Hour" is a feminine in Arabic, so its pronoun attached to "came" is as shown!

¹⁴⁸⁸ The word "إِيَّاهُ" = "إِيَّاهُ تَدْعُونَ" is an article of intensity for an objective pronoun!

¹⁴⁸⁹ The Arabic word "ba'asa" has several meanings: (1) tension due to peury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6)! See the *Lexicon* attached to this *Translation* for more elaboration on this!

¹⁴⁹⁰ The Arabic word "Al-dharra" means distress out of adversity and people who render support.

¹⁴⁹¹ That is they did not supplicate when came to them the "intense torment," as indicated by "فَلَوْلَا" = *why not!*

¹⁴⁹² The word "نَسِيَ" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to cease paying attention to some thing! See *النسان*!

¹⁴⁹³ The word "مُبْلِسُونَ" based on "أَبْلَسَ," masculine plural noun meaning: ones who suddenly became nonplused!

45. Then (<i>had been</i>) cut-off the people's <i>da'bero</i> ¹⁴⁹⁴ (<i>rear-most/last</i>) (<i>of</i>) who ^r <i>dbalamo</i> ¹⁴⁹⁵ (<i>they^z wronged</i>) and the praise (<i>is</i>) for Allah the worlds' Lord.	فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾
46. Let-say [<i>you^s</i>]: have you ^c seen <i>en(if)</i> Allah took your ⁿ hearing ^x and your ⁿ <i>abssa'ra</i> (<i>insights/discernments</i>) ^x and [<i>He</i>] sealed ¹⁴⁹⁶ over your ⁿ hearts which ^x an <i>elabon</i> (<i>a deity</i>) other than Allah <i>ya'teekom</i> (<i>brings/comes to you^b</i>) by it ^x ; let-look [<i>you^s</i>] how We variegated ¹⁴⁹⁷ the <i>Aya'te^w</i> (<i>messages/signs/proofs</i>) after-wards they shun.	قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ ۖ إِنَّهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذِفُونَ ﴿٤٦﴾
47. Let-say [<i>you^s</i>]: have I seen you ^b <i>en(if)</i> <i>ata^x</i> (<i>betided/came to</i>) you ^b Allah's torment ^x suddenly or openly ^w do perish except the people the <i>dha'lemonoona</i> ¹⁴⁹⁸ (<i>injustice-doers</i>).	قُلْ أَرَأَيْتَكُمْ إِنْ أَتَتْكُمْ عَذَابُ اللَّهِ بَغْثَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾
48. And not [<i>We</i>] send the <i>mursaleena</i> (<i>sent-messengers</i>) except <i>mubashshereena</i> ¹⁴⁹⁹ (<i>iterative tellers of pleasing tidings</i>) and <i>munthereena</i> (<i>iterative warners</i>); so whoever [<i>he</i>] believed and [<i>he</i>] reformed then neither fear (<i>is</i>) on them and nor they sadden.	وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾
49. And who ^t they ^z denied by Our <i>Aya'te^w</i> (<i>Qur'anic statements</i>) touches them the torment by what were they ^z <i>yafsoqoona</i> ¹⁵⁰⁰ (<i>rebellingly they^z vis-à-vis Allah's command</i>).	وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾
50. Let-say [<i>you^s</i>]: [<i>I</i>] say not for you ^b I have Allah's treasures and nor [<i>I</i>] know the invisible; and [<i>I</i>] say not for you ^b verily I am an angel; <i>en (not)</i> <i>attabe'o</i> (<i>[I] closely-follow</i>) except what (<i>is being</i>) revealed ¹⁵⁰¹ to me; let-say [<i>you^s</i>]: are level/even the blind and the <i>basseero</i> (<i>keen: seer/overall evaluator of the facts and their possible consequences</i>); do then not you ^z rethink.	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۖ إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ ۖ إِلَىٰ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۖ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾
51. And let-warn [<i>you^s</i>] by it ^x whom ^r they ^z fear/know ¹⁵⁰² to (<i>be</i>) thronged they ^z to their Lord not for them of lesser than/without Him (<i>of</i>) a <i>wa'leyen</i> (<i>guardian/alby</i>) and nor an intercessor <i>la'alla</i> (<i>craving currently unavailable deed that/perhaps</i>) they <i>yattaqoona</i> (<i>they reverentially guard not to displease Allah</i>).	وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُنْحَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾
52. And let-not [<i>you^s</i>] oust who ^r they ^z invoke their Lord by	وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ

¹⁴⁹⁴ The *Qur'anic* phrase: "Then (*had been*) cut off *da'bero* (*rear-most, last of*) the people" = "فقطع دابر القوم" is yet another of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person = دابر of such people!

¹⁴⁹⁵ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

¹⁴⁹⁶ That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*!

¹⁴⁹⁷ The Arabic word, "نصرف," is translated as (*variegated We*), to indicate that the *Ayat* are repeated in a variety of ways for *emphasis* and *additional clarification*.

¹⁴⁹⁸ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!"

¹⁴⁹⁹ The word "*mubashshereen*" is *masculine, plural, subjective noun*, meaning *proclaimers of good tiding*, with no English equivalent!

¹⁵⁰⁰ See the *Lexicon* attached to this Translation for *fa'seqoona* for an elaboration on this rather important word!

¹⁵⁰¹ See footnote 1440 above regarding "أوحى"

¹⁵⁰² Linguistically the word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

the *ghada'tee* (dawn-until-sunrise) and the *asbeyye* (early night/whole night)¹⁵⁰³ they^z want His Face¹⁵⁰⁴; not on you^g of their account of a thing and not of your^t account on them of a thing so oust them [you^s] then [you^s] be of the *dha'lemeena*¹⁵⁰⁵ (injustice-doers).

بِالْغَدَوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ
مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ
وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ
فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

﴿٥٣﴾

53. And like *tha'leka* (that-afar-it/hat) We essayed some (of) them by some to say they^z: are these (whom) *manna*¹⁵⁰⁶ ([He] had graced His boon^w) Allah on them from among us; is not Allah surely knowinger by the thankers.

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ
لِيَقُولُوا أَهَؤُلَاءِ مِنْ اللَّهِ
عَلَيْهِمْ مِنْ بَيِّنَاتٍ أَلَيْسَ اللَّهُ
بِأَعْلَمَ بِالشَّاكِرِينَ

﴿٥٤﴾

54. And if came (to) you^g who^t believe they^z by Our *Aya'te*^w (miracles/The Qur'an) let-say [you^s]: peace (be) on you^b; wrote yourⁿ Lord on Himself the mercy^w; verily it^{x1507}: whoever [he] worked of you^z an ill^x by a *jaba-la'ten*¹⁵⁰⁸ (acting ignorantly/incorrectly) afterwards [he] repented from after it^x and [he] reformed then verily He (is) *Ghafafoon* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ
بِآيَاتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ
كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ
الرَّحْمَةَ أَنَّهُ مِنْ عَمَلٍ
مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ
مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ
غَفُورٌ رَحِيمٌ

﴿٥٥﴾

55. And like *tha'leka* (that-afar-it/that) [We] expound the *Aya'te*^w (messages) and to *tastabeena*¹⁵⁰⁹ (to: see it self-manifester/verify) the criminals' path.

وَكَذَلِكَ نَفْصِلُ الْآيَاتِ
وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ

﴿٥٦﴾

56. Let-say [you^s]: verily I (had been) forbidden that [I] worship whom^p you^z invoke of lesser than Allah; let-say [you^s]: not *attabe'o* ([I] closely-follow) yourⁿ *ahwa* (tendentious likings) *qad* (already and affirmatively) I strayed then and not I of the *muhtadeena*¹⁵¹⁰ (they who found and accepted the aright-guidance).

قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبِدَ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا
أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ
إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

﴿٥٧﴾

57. Let-say [you^s]: verily I am on an evidence^w from my Lord^x while you^c denied by it^{x1511}; not have I what *tasta'ajelona* (affirmably-hasten you^z) by [it^x]; *en* (not) the rule except for Allah; [He] cuts/traces¹⁵¹² the right and He (is) *khayro* (choicer/ worthier) (of) The Resolvers¹⁵¹³.

قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي
وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا
تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ
إِلَّا لِلَّهِ يَقْصُرُ الْحَقُّ وَهُوَ خَيْرُ
الْفَاصِلِينَ

﴿٥٨﴾

¹⁵⁰³ In English there is no exact corresponding words for “غداة” = “ghadatee” meaning (dawn-until-sunrise) and “عشي” i.e. “asbeyyo” (early night or the whole night)!

¹⁵⁰⁴ See Lexicon attached to this Translation, for this Arabic tongue expression: “His Face,” = His Pleasure or countenance.

¹⁵⁰⁵ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

¹⁵⁰⁶ The word “من” in “يمن” means “إنعمة ينعمها” That a “boon He graces it”

¹⁵⁰⁷ The pronoun “هـ” in “أنه” refers to the truth^x regarding “الرحمة” that such “الرحمة” is for whoever repented after *wronging ignorantly*!

¹⁵⁰⁸ The word “جهالة” = “jabalaten” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “jabalaten” is acting ignorantly or incorrectly!

¹⁵⁰⁹ The word “تستبين” has dual, distinct but supportive to one another, meanings: (1) to be self-manifester, (2) to be verified by a verifier!

¹⁵¹⁰ See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen!”

¹⁵¹¹ The pronoun “هـ” in “به” could refer to: (1) my Lord, (2) The Qur'an^x (3) the evidence in the sense of “proofs” see الذر المصون، لـ أحمد الحلبي

¹⁵¹² The word “يقص” from “الفص” = cutting/or “tracing!” Cut, in the sense of separate! And trace meaning to locate by tracing the physical imprints of the evidence and ascertain the facts for judging, and hence to follow the right and *sunder* by it! See المعاني للآلوسي Although there are others who say: “يقص” means “judge,” see القرطبي و الطبري I find للآلوسي better!

¹⁵¹³ The word “فاصلين” = “resolvers,” that is makers of firm decision or separator into parts! And the word “فاصلين” is exactly both of these two meanings!

58. Let-say [*you*^s]: if that I have what *tasta'ajelona* (affirmably hasten *you*^z)¹⁵¹⁴ by it^x surely (would have been) finished/-judged the matter between me and [between] *you*^z; and Allah (*is*) knowinger by the *dha'lemeena*¹⁵¹⁵ (injustice-doers).

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

59. And He has keys (*of*) the invisible not knows it^w except Him; and knows [He] what (*is*) in the [desert]¹⁵¹⁶ (*land*) and the sea; and not falls of a leaf^w except knows it^w [He]; and not a grain^w in the Earth's darknesses^w and neither a wet and nor a dry except in a book manifester.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَةٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

60. And He Who *yatawaffakum* (receives *you*^b while dying) by the night^{x1517} and knows [He] what *jarahtom*¹⁵¹⁸ (*had:you*^c acquired or committed by the senses) by the day^x; afterwards [He] arouses¹⁵¹⁹ *you*^b in it^x to (be) finished *ajalon*¹⁵²⁰ (*term-limit*) *musamma*¹⁵²¹ (*that which is designated and/or named*); afterwards to Him (*is*) yourⁿ return; afterwards *younabbe'o* ([He] inform by piece-of-significant-and-availing-new^s) *you*^b by what *you*^c were working *you*^z.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

61. And He (*is*) The Subduer above His *eba'de* (*worshippers/submitters/laves*); and [He] sends on *you*^z keepers-up¹⁵²², until if came (*to*) an *ahadakom*¹⁵²³ (*lone/any-one of you*^b) the death *tawafat'ho*¹⁵²⁴ (*received him dying [he]*) Our messengers while they not *youfarrettona*¹⁵²⁵ (*be-remiss be-they*^x).

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ ﴿٦١﴾

62. Afterwards *ruddo*¹⁵²⁶ (*had been forthwith-retuned they*^z) to Allah their Lord The Right; indeed for Him (*is*) the Rule and He (*is*) swiftest (*of*) the reckoners.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾

63. Say [*you*^s]: who^a *younajjeykom* (*recurrently delivers you*^b) from

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظِلْمَاتٍ

¹⁵¹⁴ As the Messenger (SAWS) was warning them regarding a possible punishment from Allah; so they were challenging him to *hasten* such a punishment!

¹⁵¹⁵ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 1444 above!

¹⁵¹⁶ The word “الْبَرِّ” = “الفقار، أي الخلاء من الأرض” literally means “desert,” i.e. furthest from *any body of water*! Also, “الْبَرِّ” figuratively speaking could stand for “land!” See اللسان!

¹⁵¹⁷ That is when you sleep, and *sleep* is the “minor death”!

¹⁵¹⁸ The word “جرحتم” is used as Arabic tongue expression of several meanings, among them is: “you acquired” by your “جوارح” i.e. one or more of your senses, i.e. your body parts such as: hands, feet, ears, eyes, etc.!”

¹⁵¹⁹ See footnote 1482 above regarding بعث

¹⁵²⁰ The word “الأجل” means term-limit, see اللسان!

¹⁵²¹ The word “musamma” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*!

¹⁵²² The word “حفظة” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)!” (Emphasis is added)!

¹⁵²³ See the Lexicon attached to this Translation regarding “أحد”!

¹⁵²⁴ That is body and soul!

¹⁵²⁵ The word *farratta*=“فرط” in “يفرطون” is best described by the word “remiss” which is an adjective and all its synonyms are also adjectives as expected! But “فرط” and “يفرطون” all are verbs in the past tense! So I chose “be-remiss”!

¹⁵²⁶ The word “ردوا” is rooted in “رد” meaning forthwith return; example the greeting must be “forthwith retuned,” The Qur’an says: “And when (*had*) been greeted *you*^z by a greeting^w then *you*^z greet by better than it^w or *you*^z forthwith-return it^w.” (S4: 86).

the [desert's]¹⁵²⁷ (*land's*) and the sea's darknesses^w; you^z invoke Him supplicantly and secretly indeed *en(if)* [He] delivers us from this^w surely we (*shall*) assuredly¹⁵²⁸ be of the thankers.

الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لِّئِنْ أَخْرَجْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

64. Let-say [*you^s*]: Allah *younajjey* (*recurrently delivers*) you^b from it^w and from every distress^x; afterwards you^f partner (*deities with Him*).

قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٤﴾

65. Let-say [*you^s*]: He (*is*) The *Qadir*¹⁵²⁹ (*He-Who is capable of: giving/doing/enforcing/causing*) on to mission¹⁵³⁰ on you^{ba} a torment from above you^b or from beneath yourⁿ feet^w; or addles you^b [*He*] (*into*) sects/factions¹⁵³¹ and (*makes He*) some (*of*) you^b taste *ba'asa* (*warfare/torment-/power*) (*of*) some; let-look [*you^s*] how [*We*] variegate the *Aya'te^w* (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) they understand.

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُذِيقَ بَعْضُكُم بَأْسَ بَعْضٍ أَنْظِرْ كَيْفَ نَصْرَفَ الْأَيَّاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾

66. And denied by it^x your^t people while it^x (*is*) the right^x; let-say [*you^s*]: not I over you^b surely a custodian.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾

67. For every a *naba'en*^{x1532} (*piece-of-significant-and-availing-news*) (*is*) a *mustagarron*¹⁵³³ (*permanent-abode/ultimate realization*) and you^z will know.

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

68. And if saw you^g whom^r they^z wade¹⁵³⁴ in Our *Aya'te^w* (*Qur'anic statements*) then let-shun [*you^s*] *a'n* (*off*) them until they^z wade in a discourse^x other than it^x; and if the Satan (*causes*) you^g to assuredly forget then let-notsit [*you^s*] after [the] reminiscence^w/remembrance^{w1535} with the people the *dha'lemeena*¹⁵³⁶ (*injustice-doers*).

وَإِذَا رَأَيْتَ الَّذِينَ تَخُوضُونَ فِيْءِ آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

69. And not on whom^r *yattaqoona* (*they^r reverentially guard not to displease Allah*) of their account of a thing [and] but a reminiscence/remembrance,^{w1537} *la'alla* (*craving currently unavailable deed that, perhaps*) they¹⁵³⁸ *yattaqoona*.¹⁵³⁹

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِى لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

¹⁵²⁷ See footnote 1516 above regarding *desert*!

¹⁵²⁸ The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

¹⁵²⁹ The word "قادر" is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing!

¹⁵³⁰ See footnote 1482 above regarding *بعث*

¹⁵³¹ The word "شيع" = "sects/factions" in the sense of a smaller cohesive groups contentious with respect to a larger group following and succoring each other!

¹⁵³² See the *Lexicon* attached to this Translation for "naba'al"

¹⁵³³ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!

¹⁵³⁴ The word: "خاض" metonymically means: plunged into discussing a topic recklessly or without knowledge!

¹⁵³⁵ The word "ذكرى" is "reminiscence" based on this great *Ayah*, "And if the Satan (*causes*) you^g to assuredly forget then [*you^s*] sit not, after [the] reminiscence" (S6: 68).

¹⁵³⁶ The word "ظالمون" in "ظالمون" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice!"

¹⁵³⁷ See footnote 1535 above regarding reminiscence = "ذكرى"

¹⁵³⁸ Here "they" means: those who "wade" (i.e. meddle) in Allah's *Ayat* will guard against such a wading, as it drives the believers away from continuing the discussion; thus, they might or would cease their "wading!"

¹⁵³⁹ The words "yattaqoo" and "yattaqoona" are identical in meaning from an English language stand point! In Arabic they are also identical in meaning except grammatically they are different inflections!

70. And *tharr*¹⁵⁴⁰ (*let-you^z alone/forsake*) whom^r *ittakbatbo*¹⁵⁴¹ (*they^z took and made*) their religion a play and a pastime, and beguiled^w them the life^w (*of*) the world^w; and let-remind [*you^s*] by it^x that (*to be*) imperiled a self^w by what earned-she^y not for it^w from lesser than Allah (*of*) a *wa'leyen* (*guardian/ally*) and nor an intercessor; and *en* (*if/albeit it*) *ta'a'del* (*matches every match by way of ransom*) not (*to be*) taken from it^w; those who^r (*had been*) imperiled by what earned they^z for them (*is*) a drink of *hameemen*¹⁵⁴² (*maximally heated/cooled water*) and a painful torment by what they^z were disbelieving.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ
لَعِبًا وَّلَهْوًا وَغَرَّتْهُمْ الْحَيَاةُ
الدُّنْيَا وَذَكَرَ بَعْضُهُمْ أَنْ تَبْسَلَ
نَفْسُهُ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ
دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ
تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ
مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا
كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ
وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا
يَكْفُرُونَ ﴿٧٠﴾

71. Let-say [*you^s*]: do we invoke of lesser than Allah what neither benefits us nor harms us; and *noraddo* (*to be forthwith-retained [we]*) over our heels¹⁵⁴³ after *edh* (*when*) Allah aright-guided us; like whom^x [*be*] the Satans *istahwa*¹⁵⁴⁴ (*affirmably-lured*)^w him in the land^w perplexed [*be*]; for him companions, they^z summon him to the aright-guidance: *e'etena* (*let-[you^s] come to/approach us*); let-say [*you^s*] verily Allah's aright-guidance^x it^x (*is*) the aright-guidance^x; and we (*had been*) commanded to *nuslima* (*we: submit, consign to Islam*) for the worlds' Lord.

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا
يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُزِدْ عَلَى
أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهَ كَالَّذِي
اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ
حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى
الْهُدَى اثْنَانِ قُلْ إِنْ هَدَى اللَّهُ
هُوَ الْهُدَى وَأَمْرًا لِنُسْلِمَ لِرَبِّ
الْعَالَمِينَ ﴿٧١﴾

72. And that *aqemo*¹⁵⁴⁵ (*let-you^z up/sustain the prescribed obligations of*) the Prayer^w and *ettaqo* (*let you^z reverentially guard against the displeasure of*) Him and He (*is*) Whom to Him (*shall be*) thronged you^z.

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا وَهُوَ
الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

73. And He Who created the Heavens^w and the Earth^w by the right^x; and day [*He*] says: let-be [*you^s*] so [*it^x*] is; his say^x (*is*) the right^x; and for Him (*is*) the proprietorship; day (*being/to be*) blown in the horn Knower^x (*of*) the invisible and the visible and He (*is*) The *Hakeemo*¹⁵⁴⁶ (*infinite hekмата*¹⁵⁴⁷ Possessor) The Proficient.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ
كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ
الْمُلْكُ يَوْمَ يَنْفَعُ فِي الصُّورِ
عِلْمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ
الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

74. And *edh* (*when*) said *Ebraheemo* (*Abraham*) to his father *Aazar*¹⁵⁴⁸: *atattakbetbo*¹⁵⁴⁹ (*do you take and presume*) idols

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ

¹⁵⁴⁰ The word "tharr," = "let alone, forsake" has no English equivalent *per se*, so we transliterate!

¹⁵⁴¹ The word "ittakbatbo" from "إِتَّخَذُوا" which is "إِفْتَعَالٌ" for "الْإِتَّخَاذُ," as stated in لسان العرب; therefore, "إِتَّخَذُوا" is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

¹⁵⁴² The word "hameem" = "حميم," has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word "hameem" = "حميم," has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See لسان!

¹⁵⁴³ This is another Arabic tongue expression: "return to our heels" means returned to where we came from!

¹⁵⁴⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

¹⁵⁴⁵ That is you^z up/sustain/maintain all the rituals necessary!

¹⁵⁴⁶ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

¹⁵⁴⁷ See the Lexicon attached to this Translation for "hekma!"

¹⁵⁴⁸ Qur'an commentators are variants about the word "Aazar," as a name for an "idol" or a surname for Abraham's father, or an "errorist," plus other explanation! However, by "Arabic (linguistic) Rules," the grand father and the brother of the begetter-father are all referred to as "father" on calling or referring to them; so whenever such "father" is intended by his personal name then the real ("begetter") father is not the one intended, but when the

<p><i>aalehatan (as deities); verily I see you^g and your^t people in a misguidance^x manifest.</i></p>	<p>أَتَّخِذْ أَصْنَامًا ءِلَٰهَةً ۖ إِنِّي أُرْسِلُ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٨﴾</p>
<p>75. And like <i>tha'leka (that-afar-it/that)</i> [We] show <i>Ebrabeema (Abraham)</i> the Heavens^w and the Earth's^w <i>malakoota</i>¹⁵⁵⁰ (<i>enormous and permanent ownership/proprietorship</i>) and to be [he] of the <i>mogeneena (certitude possessors)</i>.</p>	<p>وَكَذَٰلِكَ نُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالْاَرْضِ وَلَيْكُوْنَ مِنَ الْمُؤَقِنِيْنَ ﴿٦٩﴾</p>
<p>76. So <i>lamma (when/whence)</i> <i>janna (darkened and covered/shadowed/intensified its darkness)</i> over him the night [he] saw a star^{x1551}; said [he]: this (is) my lord^x; then when [it^x] faded said [he]: [I] love not the faders.</p>	<p>فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأٰ كَوْكَبًا قَالَ هَٰذَا رَبِّيْ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِيْنَ ﴿٧٠﴾</p>
<p>77. Then <i>lamma (when/whence)</i> [he] saw the moon^x <i>ba'zegan (initially-rising)</i> said [he]: this (is) my lord^x; then <i>lamma [it^x]</i> faded said [he]: indeed <i>en (if)</i> not aright-guides me my Lord surely assuredly¹⁵⁵² be [I] of the people the strayers.</p>	<p>فَلَمَّا رَأٰ الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّيْ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ لَأَكُوْنَنَّ مِنَ الْقٰوْمِ الضَّالِّيْنَ ﴿٧١﴾</p>
<p>78. Then <i>lamma (when/whence)</i> [he] saw the sun^w <i>ba'zegatan</i>¹⁵⁵³ (<i>initially-rising</i>) [he] said: this is my lord^x this (is) bigger; then <i>lamma</i> faded-she^y said [he]: O, my people verily I am a disclaimant/absolver¹⁵⁵⁴ (<i>of myself</i>) of what you^z partner (<i>deities with Allah</i>).</p>	<p>فَلَمَّا رَأٰ الشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّيْ هَٰذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْفِرُ مِّنِّيْ بَرِءٌ مِّمَّا تُشْرِكُوْنَ ﴿٧٢﴾</p>
<p>79. Verily I directed my face for Whom <i>fattara ([He] had innately-perfectly-originated)</i> the Heavens^w and the Earth^w <i>haneefan</i>¹⁵⁵⁵ (<i>soundly leaning [he]</i>) (<i>I am</i>) and not I am of the <i>mushrekeena (he-they who partner deities with Allah/ he-polytheists)</i>.</p>	<p>إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِيْنَ ﴿٧٣﴾</p>
<p>80. And mutually¹⁵⁵⁶ argued (<i>with</i>) him his people; said [he]: do mutually you^z argue assuredly (<i>with</i>) me in Allah and <i>qad (already and affirmatively)</i> [He] aright-guided me; and I fear/know¹⁵⁵⁷ not what you^z partner (<i>other deities</i>) by Him, except if my Lord wills a thing; expanded¹⁵⁵⁸ my Lord every-thing omnisciently; do then not you^z reminisce.</p>	<p>وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحِبُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّيْ شَيْئًا وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٧٤﴾</p>
<p>81. And how [I] fear/know¹⁵⁵⁹ what partnered you^c (<i>deities with Allah</i>) while you^z fear not that you^z partnered by Allah what not <i>younazzel ([He] repetitively descended)</i> by it^x</p>	<p>وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ عَلَيْكُمْ</p>

father's name is *not* mentioned, as it is taken for granted, the "begetter-father" is what is intended! Also, and Allah knows best, no *paternal* lineage of Prophet Mohammad (SAWS) is *linkable* to be non-Muslim!

¹⁵⁴⁹ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالَ" for "الِاتَّخَاذَ", as stated in لسان العرب; therefore, "اتَّخَذَ" is *always* taking and making and presuming some-thing about what was taken! Thus, it is *not* just the mere taking!

¹⁵⁵⁰ The word "ملكوت" = "الملك مع العظمة و الديمومة", i.e. the enormous and permanent proprietorship!

¹⁵⁵¹ The word "كوكب" from a linguistic point of view means: star! Although in modern times "كوكب" = plane!

¹⁵⁵² The "ل" in "أَكُونَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed here by "assuredly!"

¹⁵⁵³ Unlike English, the "sun" in Arabic is a feminine! Also there is "بَزُوغ" = initially-rising and "شُرُوق" = sunrise!

¹⁵⁵⁴ That is a repudiator!

¹⁵⁵⁵ The word "حنيفاً" = "ميلاً" in this *Ayah* is a predicate construct (for كان), hence "incliner/soundly leaning [he]. See إعراب القرآن، لمحمود صافي The "inclining/leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined/leaned away from his people's faith which was based on multiple idols' worships!

¹⁵⁵⁶ The word "mutually" is used here to indicate mutuality for "disputed" which is so in Arabic!

¹⁵⁵⁷ Linguistically the word "خفت" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

¹⁵⁵⁸ The word "وسيع" = "Expanded" means is already broadened to contain/include/comprehend!

¹⁵⁵⁹ See footnote 1557 above regarding fear/know!

<p>on you^z an authority; so which (<i>of</i>) both the teams (<i>is</i>) righter¹⁵⁶⁰ by the security <i>en(if)</i> you^c were (<i>to</i>) know.</p>	<p>سَلَطْنَا فَأَيَّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦١﴾</p>
<p>82. Who^r they^z believed and not addled they^z their belief by <i>dhulmen</i> (<i>polytheism/injustice</i>) those for them (<i>is</i>) the security and they (<i>are</i>) <i>muhtadoona</i>¹⁵⁶¹ (<i>they who found and accepted the aright-guidance</i>).</p>	<p>الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٦٢﴾</p>
<p>83. And <i>telka</i>^w (<i>she-that-afar-it^w/those^w</i>) (<i>is</i>) Our argument^w <i>aa'tayna</i> (<i>We accorded/allotted</i>) it^w <i>Ebraheema</i> (<i>Abraham</i>) over his people; [<i>We</i>] raise the ranks^w of whom^p [<i>We</i>] will; verily your^t Lord (<i>is</i>) <i>Hakeemon</i>¹⁵⁶² (<i>infinite hekma</i>¹⁵⁶³ Possessor) Omniscient.</p>	<p>وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نِّشَاءٍ إِنْ رَّبُّكَ حَكِيمٌ عَلِيمٌ ﴿٦٣﴾</p>
<p>84. And We granted for him <i>Es'haqa</i> (<i>Isaac</i>), and <i>Ya'aqooba</i> (<i>Jacob</i>) each We aright-guided and <i>Noahan</i> (<i>Noah</i>) We aright-guided of before; and of his progeny¹⁵⁶⁴ <i>Dawooda</i> (<i>David</i>), and <i>Sulaymana</i> (<i>Solomon</i>) and <i>Ayyuba</i> (<i>Job</i>), and <i>Yousifa</i> (<i>Joseph</i>) and <i>Mosa</i> (<i>Moses</i>) and <i>Haroona</i> (<i>Aaron</i>) and like <i>tha'leka</i> (<i>that-afar-it/that</i>) [<i>We</i>] requite the benefactors.</p>	<p>وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِّن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٦٤﴾</p>
<p>85. And <i>Zachariya</i> (<i>Zacharias</i>) and <i>Yahya</i> (<i>John</i>) and <i>Esa</i> (<i>Jesus</i>) and <i>Elyasa</i> (<i>Elais</i>) each of the <i>ssa'leheena</i> (<i>righteous-people</i>).</p>	<p>وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٦٥﴾</p>
<p>86. And <i>Ismaela</i> (<i>Ishmael</i>) and <i>Alyasa'a</i> (<i>Elisha</i>) and <i>Younisa</i> (<i>Jonah</i>) and <i>Lootta</i> (<i>Lot</i>) and each We preferred-/favored over the worlds.</p>	<p>وَإِسْمَاعِيلَ وَإِلْيَاسَ وَيُونُسَ وَلُوطًا كُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٦٦﴾</p>
<p>87. And of their fathers and their progenies and their brothers and <i>ejtabahum</i>¹⁵⁶⁵ (<i>favorably and directly selected them</i>) We and aright-guided them We to <i>Sseratten</i> (<i>road/way</i>) straight.</p>	<p>وَمِن ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٦٧﴾</p>
<p>88. <i>Tha'leka</i> (<i>that-afar-it/that</i>) (<i>is</i>) Allah's aright-guidance^x aright-guides [<i>He</i>] by it^x whom^p [<i>He</i>] wills of His <i>eba'de</i> (<i>worshippers/submitters/slaves</i>); and had they^z partnered (<i>deities with Allah</i>) surely (<i>would have</i>) miscarried a'n (<i>regarding</i>) them what they^c were working.</p>	<p>ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِّنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٦٨﴾</p>
<p>89. Those, whom^r <i>aa'tayna</i> (<i>We accorded/given</i>) them the book and the rule, and prophethood^w so <i>en(if)</i> disbelieve by it^w these then <i>qad</i> (<i>already and affirmatively</i>) We entrusted by it^w a people not by it^w surely (<i>are</i>)</p>	<p>أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَلْنَاهَا قَوْمًا لَّا يَسُوا</p>

¹⁵⁶⁰ The word “righter” is a *comparative adjective* of “right,” see *Merriam Webster’s Dictionary*! And “أَحَقُّ” = “righter” as an *adjective comparative*!

¹⁵⁶¹ See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/“muhtadeen!”

¹⁵⁶² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حَكِيم”

¹⁵⁶³ See the *Lexicon* attached to this Translation for “bekma!”

¹⁵⁶⁴ The word “ذُرِّيَّةٌ” linguistically has double meaning: (1) *ancestry* or (2) *progeny*! See *اللسان*! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference!

¹⁵⁶⁵ The Arabic word “اجْتَبَى” = “favorably and directly selected,” meaning a direct *singling out in preference*.

disbelievers they^z.

90. Those whom^r aright-guided Allah so by their aright-guidance let-pattern [you^s]; let-say [you^s]: [I] ask not on it^x remuneration *en* (not) it^x (is) except a reminiscence^w/remembrance^{w1566} for the worlds.

91. And not they^z appraised Allah His right appraisal *edh* (when) said they^z: not Allah descended on a human of a thing; let-say [you^s]: who^a descended the book^x which^x came by it^x Mosa (Moses) an illumination and an aright-guidance for the mankind; you^z make it^x papers^w you^z disclose/flash it^w and you^z conceal much; and (had been) taught you^c what knew not you^z and neither yourⁿ fathers; let-say [you^s]: Allah; afterwards *tharr*¹⁵⁶⁷ (you^s: let-alone, forsake) them in their wading¹⁵⁶⁸ playing.

92. And this (is) a Book^x We descended it^x blessed, *musaddeqo*¹⁵⁶⁹ (accepter as credible) (of that) which^x (is) between its^x hands, ^{w1570} and to [you^s] warn the villages^{w1571} mother and whomever (are) around it^w; and who^r they^z believe by the Hereafter^w they^z believe by it^x; and they (are) on their Prayer they^z keep-up¹⁵⁷².

93. And who^a (is) wronger¹⁵⁷³ than who^p *iftra* ([he] crafted a lie for fraudulent end) on Allah an untruth or said [he]: (had been) revealed to me while (had been) not revealed¹⁵⁷⁴ to him a thing; and who^p [he] said: [I] shall descend like what Allah descended; and if¹⁵⁷⁵ [you^s] see *edh* (when) the *dha'lemoona*¹⁵⁷⁶ (injustice-doers) in [the] death's abysses^{w1577} and the angels (are) *ba'setto*^{w1578} (outstretching/spreading they^c) their hands: let-egress you^z yourⁿ selves^w today (to be) requited you^z the humiliation torment by what you^z were saying on Allah other than the right; and you^c

بِأَيْكُفْرِيكَ

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ
فَبُهِدْنَاهُمْ أَفْتَدِيَهُ قُلْ لَا
أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا

ذِكْرٌ لِلْعَالَمِينَ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ
قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّنْ
شَيْءٍ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي
جَاءَ بِهِ مُوسَى نُورًا وَهُدًى
لِّلنَّاسِ يَجْعَلُونَهُ قَرَاطِيسَ يُنَادُونَهَا
وَيُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ
تَعْلَمُوا أَنْتُمْ وَلَا ءَابَاؤُكُمْ قُلْ اللَّهُ

ثُمَّ ذَرَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ
مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ
أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ

وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى
اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ
يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ
سَأُنزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ وَلَوْ
تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ
الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو
أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ
الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ
بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ

¹⁵⁶⁶ See footnote 1516 above regarding reminiscence = “ذكري”

¹⁵⁶⁷ See the Lexicon attached to this Translation regarding “tharr!”

¹⁵⁶⁸ The word “wading” meaning *plunged into discussing a topic without knowledge or recklessly!*

¹⁵⁶⁹ The word “musaddeqon” is more than an “affirmer,” as “affirmer is for affirmation or confirmation!”

¹⁵⁷⁰ “Between its hands,” means before it.

¹⁵⁷¹ “Mother of all villages” means Makkah.

¹⁵⁷² The word “يُحَافِظُونَ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts it: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

¹⁵⁷³ See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger!”

¹⁵⁷⁴ See footnote 1440 above regarding reveal!

¹⁵⁷⁵ See the Lexicon attached to this Translation regarding “لو”

¹⁵⁷⁶ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!”

¹⁵⁷⁷ The word “غمرات” has several meanings, among them: abysses, or troubles and overwhelming agonies of death! This great Ayah urges quick quitting or hastily leaving them in their “غمرات” until such a time, when Allah will place on them what they deserve!

¹⁵⁷⁸ That is the angels are “stretching their hand with torture or its means!”

were *a'n* (regarding) His *Aya'te^w* (miracles/sings/proofs-
/Qur'an) *testakberona¹⁵⁷⁹* (you^z affirm/prideful haughtiness).

الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ
تَسْتَكْبِرُونَ ﴿١٣﴾

94. And *laqad* (verily, already and affirmatively) came you^c (to) us individually¹⁵⁸⁰ like when We created you^b first once^w (time^w); and you^c left what *khanwalna* (We: fostered/nurtured) you^b beyond¹⁵⁸¹ yourⁿ backs; and [We] see not with you^z yourⁿ intercessors whom^r you^c claimed that they (are) in you^z partners (deities besides Allah); *laqad* (verily, already and affirmatively) *taqatta'a* (iteratively severed)¹⁵⁸² among you^b and strayed *a'n* (off) you^b what you^c were claiming.

وَلَقَدْ جَعَلْنَاكُمْ فِرَادَىٰ كَمَا
خَلَقْنَاهُمْ أَوَّلَ مَرَّةٍ وَتَرَكْنَاهُمْ
خَوَلَاءَ أَنْفُسِهِمْ وَأَرْءَا ظُهُورَهُمْ
لِلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ
لَقَدْ نَقَطْنَا بَيْنَكُمْ وَضَلَّ عَنْكُمْ
مَا كُنْتُمْ تَزْعُمُونَ ﴿١٤﴾

95. Verily Allah (*is*) the grains' Cleaver and the date-stones' (too); you *kbrejo* ([He] emerges/produces) the *hayya* (living/alive) from the *mayye'te* (eventually dying/dead), and *mokbrejo* (producer [He]) the *mayye'te* from the *hayya*; *tha'lekum* (be-afar-collective-you/that) Allah, so wherefrom *to'afakona¹⁵⁸³* (you^z to be off-right dissuaded/you^z speciously concoct).

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمْ اللَّهُ
فَأَنَّىٰ تُؤْفَكُونَ ﴿١٥﴾

96. The mornings¹⁵⁸⁴ Cleaver, and made [He] the night a repose and the sun^w and the moon^x *husbanan* (for a precise-reckoning);¹⁵⁸⁵ *tha'leka* (that-afar-it/that) (is the) fating (of) The Mighty The Omniscient.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ
سَكَنًا وَالشَّمْسَ وَالْقَمَرَ
حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ ﴿١٦﴾

97. And He Who made for you^b the stars^w to *tahtado* (you^z find and accept the aright-guidance) by it^w in the [desert's]¹⁵⁸⁶ (land's) and the sea's darknesses^w; *qad* (already and affirmatively) We expounded the *Aya'te^w* (messages/signs/proofs) for a knowing people.

وَهُوَ الَّذِي جَعَلَ لَكُمُ
النُّجُومَ لِتَتَدَوَّأَ بِهَا فِي
ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ
فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿١٧﴾

98. And He Who established¹⁵⁸⁷ you^z from one^{w1588} self^w so (*it^w is in a* *mustagarron¹⁵⁸⁹* (permanent-abode/ultimate

وَهُوَ الَّذِي أَنشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

¹⁵⁷⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

¹⁵⁸⁰ The word “فِرَادَى” means individually, i.e. one by one or singly and distinctly!

¹⁵⁸¹ The word “وَرَاءَ” means: (1) “الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يَقْدِرُ عَلَيْهِ، مَثَلًا: وَيَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ.” (2) “بَعْدَ الْخَلْفِ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْإِكْمَةِ.” (3) “وَلَدُ الْوَلَدِ.” So, here *beyond* (not behind/back/rear)! So *beyond* in its sense of *above reach of knowledge or experience*!

¹⁵⁸² The word “نَقَطَ” is not synonymous with “بَقَعَ”. As “بَقَعَ” means *severed from a multiple aspects*! In other words, *all the various relationships* that they maintained with their idle deities are *all now severed*!

¹⁵⁸³ The word “تُؤْفَكُونَ” means you are *dissuaded to divert to an improper path away from the right*, you get *persuaded by specious concoction*!

¹⁵⁸⁴ The Arabic word “الْإِصْبَاحُ” is the plural for “صَبَاحٌ,” meaning the *first part of the day by the Arabic* (or Islamic) *reckoning*, i.e. *right after daybreak*, not after midnight of the previous day, as in “Western colander?”

¹⁵⁸⁵ The word “حُسْبَانٌ” is very significant here, but for *lack of a better word* we say, in this context, *precise-reckoning*! But “حُسْبَانٌ” is the plural of “حَسَابٌ” = mathematics, but it is also the *infinitive* noun of the “حَسَابٌ,” which is in itself an *infinitive* noun! In Arabic when *two words are equivalent* in meaning, the one with *more letters* to its construct *carries more meaning* than its synonym! In this case “حُسْبَانٌ” has one letter “نٌ” more! Also, since both “حَسَابٌ” and “حُسْبَانٌ” are *infinitive* nouns, the “حُسْبَانٌ” would have *more meaning* to it! The *infinitive* noun of any word implies the *ultimate* action of the verb! And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*! Thus in this context, the “حُسْبَانٌ” indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision!

¹⁵⁸⁶ See footnote 1516 above regarding *desert*!

¹⁵⁸⁷ The Arabic word used here is “أَنْشَأَ,” rooted in “أَنْشَأَ,” which means *established* that is found or set up some thing from some thing else, or developed something *new* from some existent thing!

¹⁵⁸⁸ The “self^w” in Arabic is a *feminine* and so the *qualifying reference to it must be feminized*, hence: “she-one!”

realization) and (it^w is in) a storage *qad* (already and affirmatively) expounded We the *Aya'te*^w (messages/signs/proofs) for an understanding people.

99. And He Who (*had*) descend from the sky^w water^x so *akbrajna* (We emerged/produced) by it^x bud/shoot (of) every-thing; then *akbrajna* from it^x greenery, *nukbrejo* ([We] produce) from it^x grains *mutarakeban*¹⁵⁹⁰ (conjoinedly atop-riders); and of the date-palms^w of its^w sheaths bunches (*hanging*) near; and gardens^w of grapes¹⁵⁹¹ and the olives and the pomegranates a look-alike¹⁵⁹² and other than a similar; let-look you^z to its^x *thama're*^x (trees/plant/crops/fruits)^x *edha* (when/then) it^x *athmara* (had fruited/cropped) and its^x *ya'nae*¹⁵⁹³ (ripeness/yield); verily in *thalekum* (he-afar-collective-you/that) surely (are) *Aya'te*^w (miracles/signs/proofs) for a believing people.

100. And they^z made for Allah partners (of) the Jinn, while [He] created them; and *kharago*¹⁵⁹⁴ (they thoughtlessly feigned) for Him sons and daughters by other than knowledge; *subhana*¹⁵⁹⁵ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and *ta'aala* (ever elevated [He]) a'n (regarding) what they^z describe¹⁵⁹⁶ (feign).

101. The Heavens'^w and the Earth's^w *Ba'dee'ao*¹⁵⁹⁷ (Perfect-Originator) wherefrom¹⁵⁹⁸ (to) be for Him a child, and not was for Him a she-consort; and [He] created every-thing; and He (*is*) by every-thing Omniscient.

فَمُسْتَقَرٍّ وَمُسْتَوْدَعٍ قَدْ فَصَّلْنَا

الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٩﴾

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ
شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا
نُخْرِجُ مِنْهُ حَبًا مُتَرَاكِبًا وَمِنْ
النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ
وَالرَّيَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ
انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ
وَيَنْعِمَ إِنْ فِي ذَلِكَ لَكُمْ لَآيَاتٍ
لِقَوْمٍ يُؤْمِنُونَ ﴿١٠٠﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ
وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ
وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَنَهُ
وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠١﴾

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ
أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ
لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٢﴾

¹⁵⁸⁹ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!

¹⁵⁹⁰ That is each rides atop the other!

¹⁵⁹¹ Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم," never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!" In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to "العنب" as "الكرم," because surely "الكرم" is the Muslim! And in another narration: verily only that "الكرم" is the heart of the believer! See شرح رياض الصالحين، إمامي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، الرياض، نزلة المتقين؛ شرح رياض الصالحين، إمامي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، الرياض، نزلة المتقين؛

¹⁵⁹² The reader should bear in mind that the word "مشتبهًا" although linguistically means inscrutable, perplexing, or difficult to discern the difference between some thing and a similar another, yet it is a fact unanimously agreed to by all Qura'n commentators that The Qur'an explains itself by itself! Therefore, whatever seems or is unclear to be taken and understood in light of that which is its similar but clear! In this great Ayah, the word "مشتبهًا" linguistically imparts the aforementioned meanings, but the idea of "gardens of date-palms, and olives and pomegranates are clearly stated in Ayah 141 of this Surah (Surah 6:141)! And this great Ayah with respect to these fruits "looking alike" it says: "look-alike and other than look-alike!" So, "مشتبهًا" should be taken in the context of this clear Ayah! That is why the translation rendered above is as shown!

¹⁵⁹³ The word "ينع" in "ينعه" has dual and supportive meanings: (1) ripeness, (2) yield! Both could apply!

¹⁵⁹⁴ The word "خرق" in "خرقوا" has several meanings, among them: thoughtlessly feigned or fabricated! See البصائر!

¹⁵⁹⁵ The word "subhanabo" = "سبحانه" has no English equivalent! The word is made up of two parts: "subhana" and the pronoun "bo" = "Him!" Wherever the word "subhana," or its associates/inflections (such as "سبحان" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render "subhana" = "سبحان" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

¹⁵⁹⁶ The word "يصفون" rooted in "وصف" In the Arabic tongue expression "يصفون" could mean describing the untruth, as in the Ayah: "And describe your tongues the untruth" (S16: 62)!

¹⁵⁹⁷ The word "بديع" has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth! See الهادي!

¹⁵⁹⁸ The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

102. <i>Tha'lekum^x (he-afar-collective-you/that)^x Allah yourⁿ Lord; no an elaha (a deity) except Him; Creator (of) everything; so let-worship Him you^z; and He (is) over every thing a Custodian.</i>	ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾
103. Not comprehend Him the <i>abssa'ro</i> (<i>insights/discernments</i>) possessors and He comprehends the <i>abssa'ra</i> (= <i>abssa'ro</i>), while He (is) The <i>Lateefo</i> ¹⁵⁹⁹ (<i>fine/subtle/gentle/protector</i>) The Proficient.	لَا تُدْرِكُهُ الْإِبْصَارُ وَهُوَ يُدْرِكُ الْإِبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٣﴾
104. <i>Qad</i> (<i>already and affirmatively</i>) came (to) you ^b persuader-evidences ^{w1600} from your ⁿ Lord; so whoever [he] discerned, so for himself ^w and whoever [he] blinded (<i>his self</i>) then over it ^w ; and not on you ^b I am surely <i>hafeedhen</i> ¹⁶⁰¹ (<i>iterative keeper-up</i>).	قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ﴿١٤﴾
105. And like <i>tha'leka</i> (<i>that-afar-it/that</i>) [We] variegated the <i>Aya'te^w</i> (<i>messages</i>) and to say they ^z : you ^g studied; ¹⁶⁰² and to manifest it ^x [We] for a knowing people.	وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٥﴾ وَلَيَقُولُوا دَرَسْتَ وَلِنَبِّئَنَّهٗ لَقَوْمٍ يَعْلَمُونَ ﴿١٦﴾
106. <i>Ettabe'a</i> (<i>let-closely follow [you^s]</i>) what (<i>had been</i>) revealed ¹⁶⁰³ to you ^g from your ^t Lord; no an <i>elaha</i> (<i>a deity</i>) except Him; and let-shun a'n(<i>off</i>) [you ^s] the <i>mushrekeena</i> (<i>he-they who partner deities with Allah/he-polytheists</i>).	اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٧﴾
107. And had Allah willed not partnered they ^z (<i>deities with Allah</i>); and not We made you ^g over them <i>hafeedhan</i> ¹⁶⁰⁴ (<i>iterative keeper-up</i>) and not over them you ^g (<i>are</i>) surely a custodian.	وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيفًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٨﴾
108. And let-not revile you ^z who ^t they ^z invoke of lesser than Allah then they ^z (<i>would</i>) revile Allah aggressively by other than knowledge; like <i>tha'leka</i> (<i>that-afar-it/that</i>) We adorned for every <i>Ummaten^w</i> (<i>people/community</i>) ^w their works; afterwards to their Lord (is) their return then <i>younabbe'o</i> ([He] <i>inform by piece-of-significant-and-availing-news</i>) them by what they ^z were working.	وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾
109. And <i>aqsamo</i> (<i>they^z oathed</i>) by Allah <i>jahda</i> (<i>utmost/-ultimate</i>) their <i>ayma'ne</i> (<i>oaths</i>) indeed <i>en</i> (<i>if</i>) came ^w (to) them an <i>Aya'ton^w</i> (<i>message/sign</i>) surely assuredly ¹⁶⁰⁵ (<i>would</i>) believe they ^z by it ^w ; let-say [you ^s]: verily only the <i>Aya'te^w</i> (<i>messages/-signs</i>) (<i>are</i>) <i>enda</i> (<i>by munificence of/ by Rule of</i>) Allah;	وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ

¹⁵⁹⁹ The word “لطيف” = “رفيق” in “اللطيف” in concrete (material) terms it means: *fine* and in abstract terms, it means: *subtle* or *gentle* or both! See البصائر “اللطيف” is one Allah’s most beautiful attributive names, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*! I know of no English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*! Hence, the only available resort is *transliteration* and *parenthetical explanation*!

¹⁶⁰⁰ The word used is: “بصائر” plural for the singular “بصيرة” = *persuader-evidence*!

¹⁶⁰¹ The word “حفيظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

¹⁶⁰² They accused the messenger (SAWS) that he was *taught* by some Jews or Christians!

¹⁶⁰³ See footnote 1440 above regarding *reveal*!

¹⁶⁰⁴ The word “حفيظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

¹⁶⁰⁵ The “ل” in “ليؤمنن” is a *juratory* “ل” = “القسم” amounting to = “التأكيد” i.e. *affirmation*, expressed here by “assuredly”!

and what (*makes*) you^z perceive surely it^w if (*the Aya'te^w*)
came^{w1606} they^z believe not¹⁶⁰⁷.

لَا يُؤْمِنُونَ ﴿٦٨﴾

110. And *noqallebo* ([We] recurrently transpose)¹⁶⁰⁸ their *afedata* (*keen-preoccupation of the hearts*)¹⁶⁰⁹ and their *abssa'ra* (*insights/ discernments*) like what not they^z believed by it^x first once^w (*time^w*) and *natharo*¹⁶¹⁰ ([We] let-alone/ forsake- / desert) them in their excessiveness addling they^z.

وَنَقْلِبَ أَفْعِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا
لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرَهُمْ

فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٦٩﴾

111. And had surely We *nazzal'na* (We iteratively descended) to them the angels and spoke (to) them the dead and We thronged over them everything, openly/overtly not they^z were to believe except if Allah wills; [and,] but most (of) them *yajhaloona*¹⁶¹¹ (they act ignorantly or incorrectly).

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ
الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا
كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ

وَلٰكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿٧٠﴾

112. And like *tha'leka* (*that-afar-it/that*) We made for each prophet a foe¹⁶¹² the humankind's and the Jinn's Satans [reveal]¹⁶¹³ some (of) them to some a gilded¹⁶¹⁴ (of) the say^x deceptively; and if willed your^t Lord not did it^x they^z; so *tharrhom*¹⁶¹⁵ (*let-alone/ forsake [you^s] them*) and what *yastarona* (*they^z craft a lie for fraudulent end*).

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ
شَاطِطِينَ الْاِنْسِ وَالْجِنِّ يُوحِي
بَعْضُهُمْ اِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ
غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ
فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿٧١﴾

113. And to *tassgba* (*fondlingly incline*) to it^x *afedata* (*keen-preoccupation of the hearts*) (of) whom^r they^z believe not by the Here-after^w; and to delight it^x they^z and to commit they^z whatever they (are) committing.

وَلَتَصْنَعِيَ اِلَيْهِ اَفْعِدَةُ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ وَلَيَرَضُوهُ
وَلَيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿٧٢﴾

114. Do then other than Allah *abtaghey*¹⁶¹⁶ ([I]earnestly-quest) a referee; while He Who descended to you^z The Book *mufassalan*¹⁶¹⁷ (*it^x being expounded*); and whom^r *aa'taynahom* (We accorded/ given them) the book^x they^z know that it^x (*is*) surely *munaazzalon*¹⁶¹⁸ (*that which had been descended*) from your^t Lord by the right, so assuredly let-not be [you^s] of the dubitantes.

أَفَعِثَ اللَّهُ اٰتٰتِنِي حَكَمًا وَهُوَ
الَّذِي اَنْزَلَ اِلَيْكُمْ الْكِتٰبَ
مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَهُمُ
الْكِتٰبَ يَعْلَمُونَ اَنَّهُ مُنْزَلٌ مِّنْ
رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ
الْمُمْتَرِينَ ﴿٧٣﴾

115. And concluded^w your^t Lord's word^w truthfully and

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا

¹⁶⁰⁶ This "it" for "أَيُّهَا" i.e. the fact, or reality!

¹⁶⁰⁷ This last sentence of this great *Ayah* is an *informative interrogative* construct, i.e. *informing in inquiry* format! That is, Allah is *asking* and *informing* the "believer," not the *unbelievers*, how do they know that if such an *Ayah* were to come they will *not* believe in it? Hence, saying "يُؤْمِنُونَ" not "لَا يُؤْمِنُونَ"

¹⁶⁰⁸ The word "نَقْلِبَ" is the intensive form of "قَلْبَ," thus, their heart and sight are transposed *time and again* in the affair, like they did before and failed to believe, so this time too.

¹⁶⁰⁹ The Arabic word "الافئدة" is plural of "فؤاد" = keen-preoccupation of the heart!

¹⁶¹⁰ The word "tharr," in "نَذَرَهُمْ" = "let-[you^s] alone/ forsake/ desert" has no English equivalent *per se*, so we transliterate and parenthetically explain!

¹⁶¹¹ The word "يَجْهَلُونَ" = "tajhaloon" is rooted in "جَهْلٌ" meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) did some thing *not correct*!

¹⁶¹² The word "عَدُوٌّ" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي واللسان!

¹⁶¹³ See footnote 1440 regarding *reveal*!

¹⁶¹⁴ The word "زُخْرُفٌ" means gilded or "seemingly attractive"!

¹⁶¹⁵ See footnote 1549 above regarding *tharr*!

¹⁶¹⁶ The word "أَفَعِثَ" = "طَلَبَ حَقًّا" meaning: *earnestly quested*!

¹⁶¹⁷ The word "mufassala" = "مُفَصَّلًا" is singular, masculine, objective noun, meaning *that which is made expounded*!

¹⁶¹⁸ The word "munaazzalon" is singular, masculine, objective noun, meaning: *that which had been descended*!

justly no substituter for His words^w and He (is) The Sameeo¹⁶¹⁹ (The Acute-Hearer/he Enabler of others to hear/favorable Answerer to prayer) The Omniscient.

وَعَدَلًا لَا مُبَدِّلَ لِكَلِمَتِهِ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٦﴾

116. And *en(if)* [you^s] obey most(*of*) whom^p (*are*) in the Earth^w they^z mislead you^s a'n (*regarding*) Allah's path; *en (not)* yatta'beona (*closely-follow they^z*) except the presumption, and not they except conjecturing.

وَأَن تَطِعَ أَكْثَرُ مَنْ فِي
الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ
اللَّهِ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ
هُمْ إِلَّا تَخْرُصُونَ ﴿١١٧﴾

117. Verily your^t Lord He (is) knowinger (*of*) whom^p [*he*] strays a'n(*off*) His path, and He (is) knowinger by the muhtadeena¹⁶²⁰ (*they who found and accepted the aright-guidance*).

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ
عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿١١٨﴾

118. So let eat you^z of what (*had been*) mentioned Allah's name on it, ^x *en (if/since)* you^c were by His Aya'te^w (*messages*) believers.

فَكُلُوا مِمَّا ذُكِّرَ اسمُ اللَّهِ عَلَيْهِ
إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٩﴾

119. And what (is) for you^z that not you^z eat of what (*had been*) mentioned Allah's name on it^x; and *qad (already and affirmatively)* [*He*] expounded for you^z what [*He*] forbad on you^z except what you^z (*had been*) forced to it^x; and verily many surely mislead they^z by their *abwa*¹⁶²¹ (*tendentious likings*) by other than knowledge; verily your^t Lord He (is) knowinger by the aggressors.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ
اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا
حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ
إِلَيْهِ وَإِنْ كَثِيرًا لَيُضِلُّونَ
بَأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾

120. And *tharo (let-you^z forsake/leave-off)* overt (*of*) the sin^x and its^x covert; verily who^f they^z earn the sin they^z shall (*be*) requited by what they^z were committing.

وَذَرُوا ظَهَرَ الْآثِمِ وَبَاطِنَهُ إِنَّ
الَّذِينَ يَكْسِبُونَ الْآثِمَ
سَيَجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢١﴾

121. And let-not eat you^z of what not (*had been*) mentioned Allah's name on it^x; and verily it^x (is) surely a *fesqon*¹⁶²² (*a rebellion vis-à-vis Allah's command*); and verily the Satans surely [reveal]¹⁶²³ to their *aw'leya'e*¹⁶²⁴ (*guardians-/allies*) to dispute you^z they^z; and *en(if)* you^c obeyed them, certainly you^b (*are*) surely *mushbrekoona (be-they who partner deities with Allah/he-polytheists)*.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكِّرْ
اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ
وَأَنَّ الشَّيْطَانَ لِيُوحِيَ إِلَى
أُولِيَآيِهِمْ لِيُجْدِلُوَكُمْ وَإِنْ
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٢﴾

122. Is [and] who^p [*he*] [was] dead then We quickened him and We made for him an illumination^x [*he*] walks by it^x in the mankind, like whom^p his parable^x/example^x (is) in the darknesses^w not surely [*he*] (is) egressing from it^w; like *tha'leka (that-afar-it/that)* (*had been*) adorned for the disbelievers what they^z were working.

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا
لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ
كَمَن مِّثْلُهُ فِي الظُّلُمَاتِ لَيْسَ
بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ
مَا كَانُوا يَعْمَلُونَ ﴿١٢٣﴾

123. And like *tha'leka (that-afar-it/that)* We made in every

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ

¹⁶¹⁹ See the *Lexicon* attached to this *Translation* for this multi-meaning word = “المُسمِع”

¹⁶²⁰ See the *Lexicon* attached to this *Translation* for “muhtadee” and its plural “muhtadoon”/ “muhtadeen”

¹⁶²¹ The word “هوى” is singular of “أهواء” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. The *Qur'an* and *Hadeeth*.

¹⁶²² See the *Lexicon* attached to this *Translation* for an elaboration on this rather important word!

¹⁶²³ See footnote 1430 above regarding *reveal*!

¹⁶²⁴ The word “أولياء” could also mean: friends, protectors!

village^w its^w bigs criminals to machinate they^z in it^w; and not they^z machinate except by their selves^w and not they^z perceive.

124. And if came^w(to) them an *Aya'ton*^w (message/prophethood) said they^z: never [we] believe until [we] (are) given like what (had been) given Allah's messengers; Allah (is) knowinger whence [He] make/emplaces His message; will betide whom^r *ajramno*¹⁶²⁵ (be-they who had committed crime) cringe *enda* (by rule of) Allah and a severe torment by what they^z were machinating.

125. So whomever Allah wants to aright-guide *yashrah* ([He] *delightedly opens*) his chest for Islam; and whomever [He] wants to mislead him [He] makes his chest narrow constraint¹⁶²⁶ as if only *yassa'ado* (to distressingly gradually-ascends[he])¹⁶²⁷ in the sky^w; like *tha'leka* (that-afar-it/that) makes Allah the *rejsa*^x (filth/anathema)^x over whom^r not believe they^z.

126. And this (is) *Sseratto* (road/way) (of) your^r Lord straight, *qad* (already and affirmatively) expounded We the *Aya'te*^w (messages/signs/proofs) for a people *yadhdhakkaron* (repetitively-reminisce they^r).

127. For them the Peace's home^w¹⁶²⁸ *enda* (by munificence of/by Rule of) their Lord, and He (is) their *Wa'leyo* (Guardian-/Ally) by what they^z were working.

128. And day [He] throngs them together, O, the Jinn community *qad* (already and affirmatively) *istakthartom*¹⁶²⁹ (affirmably waxed you^z) of the humankind; and said their *aw'leya*¹⁶³⁰ (guardians/allies) of the humankind: O, our Lord, *istamta'a*¹⁶³¹ (had lengthily affirmably enjoyed the transitory worldly delights) some of us by some and we reached our *ajala*¹⁶³² (term-limit), which^x *ajalta* ([You^g] term-limited) for us; said [He]: the Hell^w (is) yourⁿ *mathwa*^{*}

أَكْثَرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٤﴾

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٥﴾

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَٰلِكَ تَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٦﴾

وَهَٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿١٢٧﴾

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٨﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا يَمْعَشَرُ الْجِنُّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي

¹⁶²⁵ The word “أَجْرَمُوا” is made up of two parts: (1) “أَجْرَمَ” and (2) the “مُوا”= the *absentees masculine* speakers’ pronoun for a *plural*! However, part (1) “أَجْرَمُوا” is a *past tense* for which there is no English correspondent verb! So, the closest *approximation* to that is: “*crime committed*,” which slightly different then the original text!

¹⁶²⁶ The word “حَرَج” = “أَضِيقُ الضِيقَ” see “اللسان,” e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another the *space between them* is called “حَرَج,” that is there is practically nothing narrower than that space between the two sheets of paper! Also, “حَرَج” could mean “*sin*!”

¹⁶²⁷ The word “أَصْعَدَ” is unlike “صَعَدَ” as “أَصْعَدَ” means *أَصْعَدَ بِجَهْدٍ مَتَعِبٍ مَتَّالِي* See *اللسان*!

¹⁶²⁸ The expression “Peace’s home” is *figurative Arabic tongue* expression meaning: *Paradise*!

¹⁶²⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

¹⁶³⁰ The word “أَوْلِيَاءَ” could also mean: friends, protectors!

¹⁶³¹ The word “اسْتَمْتَعَ” is “بَتَمْتَعُ طَوِيلًا” see “الهادي” hence *lengthily* is added to *emphasize this concept*!

¹⁶³² The word “الْأَجَلُ” means term-limit, see *اللسان*!

*In “اللسان”: “ثَوَى” = هَلَكَ; and “مَثَوَى” in The Qur’an *overwhelmingly* is joined with Hell! So, whoever is in the “مَثَوَى” is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so “*forced: long-term/semi-permanent-abode*” seems to me rather appropriate!

(obligatory: long-term/semi-permanent-abode) immortals (you all are) in it^w, except whatever¹⁶³³ Allah wills; verily your^t Lord (is) Hakeemon¹⁶³⁴ (infinite bekma¹⁶³⁵ Effector), Omniscient.

أَجَلَتْ لَنَا قَالَ النَّارُ مَثْوًى لَكُمْ
خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ
إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

129. And like *tha'leka* (that-afar-it/that) nowalli (We: empower/enable) some (of) the *dha'lemeena*¹⁶³⁶ (injustice-doers) (on) some (injustice-doers) by what they^z were earning.

وَكَذَلِكَ نُؤَلِّى بِغَضِ الظَّالِمِينَ
بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾
يَمْعَشَرُ الْجِنَّ وَالْإِنْسُ أَلَمْ
يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ
عَلَيْكُمْ آيَاتِي ۖ وَيُنذِرُونَكُمْ
لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا
عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ
الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ
أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

130. O, community (of) the Jinn and the humankind: did not *ya'atee* (appear/come to) you^b messengers of (among) you^b narrating they^z on you^b My *Aya'te*^w (messages) and they^z warn you^b (about) yourⁿ *lega'a* (meeting) this-day; said they^z: we witnessed/testified on our selves^w; and beguiled^w them the life^w (of) the world^w and they^z witnessed/testified on their selves^w that they^z were disbelievers.

131. *Tha'leka* (that-afar-it/that) surely not was your^t Lord *muh'leka* (perishing/causer to perish) the villages^w by a *dhulmen* (polytheism/injustice) while its^w people (are) *ghafeloona* (they who are unaware).

ذَٰلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ
الْقُرَىٰ بظُلْمٍ وَأَهْلُهَا غَفِلُونَ ﴿١٣١﴾

132. And for each (are) ranks^w of what they^z worked and your^t Lord (is) not indeed a neglecter *amma* (regarding) what they^z work.

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا
يَعْمَلُونَ ﴿١٣٢﴾

133. And your^t Lord, The Rich, mercy^w possessor, *en* (if) [He] wills [He] undoes you^b and *yastakblef* ([He] affirmably makes vicegerents) from after you^b whatever¹⁶³⁷ [He] wills; like what [He] constituted you^z of other people's progeny/creation¹⁶³⁸.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ
يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ
بَعْدِكُمْ مَا يَشَأْ ۖ كَمَا
أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ
آخِرِينَ ﴿١٣٣﴾

134. Verily what you^z (are being) promised surely (*if* is) *aa'ten* (approaching/coming); and not you^c (are) surely enfeeblers.

إِنَّ مَا تَعْدُونَ لَأَتِ
وَمَا أَنتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

135. Let-say [you^s]: O, my people let-work you^z over yourⁿ status, verily I am a worker (lover mine); so you^z will know for whom^p (to) be for him the home's^w¹⁶³⁹ (world's/Hereafter's) consequence^w; verily it^x (the truth^x), not prosper the *dha'lemoona*¹⁶⁴⁰ (injustice-doers).

قُلْ يَتَقَوِّرُ أَعْمَلُوا عَلَىٰ
مَكَانَتِكُمْ إِنْ عَامِلٌ فَسَوْفَ
تَعْلَمُونَ مَنْ تَكُونُ لَهُ
عَقِيبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ﴿١٣٥﴾

¹⁶³³ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*! See *الذر المصون*، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي

¹⁶³⁴ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

¹⁶³⁵ See the *Lexicon* attached to this Translation for “bekma!”

¹⁶³⁶ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”

¹⁶³⁷ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*! See *الذر المصون*، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي

¹⁶³⁸ The word “ذرية” linguistically has double meaning: (1) *creation* or (2) *progeny*! See *الهادي*! Clearly in this context *creation* is what applies!

¹⁶³⁹ See the *Lexicon* attached to this Translation for the word “dar” which has several meanings. Among such meanings in *this* context are: (1) *this world* and (2) *the hereafter*.

¹⁶⁴⁰ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!”

136. And they^z made for Allah of what *thara'a* ([He] propagated) of the *bartha* (tillage/cultivation) and the *an'aa'me*^{w1641} (cattle/sheep/goats/and camels)^w a lot then said they^z: this (is) for Allah by their claim and this (is) for our partners (their deities); so what [was] for their partners so [it^x] reaches not to Allah and what [was] for Allah so it^x reaches to their partners; fouled what they^z rule.

137. And like *tha'leka* (that-afar-it/that) adorned for a multitude of the *mushrekeena* (be-they who partner deities with Allah/-be-polytheists) murder (of) their children their partners to *yurdo*¹⁶⁴² (cause to: perish/die-out) them and to addle they^z on them their religion¹⁶⁴³; and if willed Allah not done it^x they^z; so let-leave them [you^s] and what *yafstarona* (they^z craft a lie for fraudulent end).

138. And said they^z: this^w (are) *an'aa'mon*^{w1644} (cattle/sheep/goats/and camels)^w and *barthon*¹⁶⁴⁵ (tillage/crops/produce) (are) sacrosanct/taboo not *yatt'amo* ([he] ingests) it^w except whom^p we will, by their claim; and *an'aa'mon*^w (had been) forbidden^w its^w backs and *an'aa'mon*^w they^z mention not over it^w Allah's name, *ifteyra'an* (craftily fabricated lie for fraudulent end) on Him; [He] will requite them by what they^z were *yafstarona* (they^z craft a lie for fraudulent end).

139. And said they^z what (is) in the bellies of this^w the *an'aa'me*^{w1646} (cattle/sheep/goats/and camels)^w (are) purely for our males and (are) *muharramon* (forbidden/illegitimate) on our spouses; and *en(if)be(it^x)* a carrion then they (are) in it^x sharers; requites them [He] will, (for) their description; verily He (is) *Hakeemon*¹⁶⁴⁷ (infinite *bekmah*¹⁶⁴⁸ Possessor) Omniscient.

140. *Qad* (already and affirmatively) lost who^r they^z killed their children preposterously by other than knowledge and they^z forbade what Allah *razaqa* (provided/availed) them *ifteyra'an* (craftily fabricated lie for fraudulent end) on Allah; *qad* (already and affirmatively) strayed they^z and they^z were not *muhtadeena*¹⁶⁴⁹ (who found and accepted the aright-guidance).

141. And He Who established gardens^w trellised^w and

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائُهُمْ لِيُرَدُّوهُمْ وَلِيلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

وَقَالُوا هَذِهِ أَتَعْبَدُ وَحَرِثَ حَجَرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَتَعْبَدُ حُرْمَتَ ظُهُورِهَا وَأَتَعْبَدُ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ إِذْ كُنَّا وَنَحْرُمُ عَلَى أَرْوَاجِنَا وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ

¹⁶⁴¹ The word "the *an'am*" = "الأنعام" or "neam" "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظِلْفٍ" = cattle, sheep, goats, and camels

¹⁶⁴² The word "يردوهم" means to die out them, cause them to cease living completely!

¹⁶⁴³ Presumably the religion of *Ismael* (*Ishmael*), which they had corrupted!

¹⁶⁴⁴ The word "the *an'am*" = "الأنعام" or "neam" "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظِلْفٍ" = cattle, sheep, goats, and camels!

¹⁶⁴⁵ The word "حرث" has multiple meanings; in this context it means crops or produce! See *أرواح المعاني* and *اللسان*

¹⁶⁴⁶ Ibid.

¹⁶⁴⁷ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

¹⁶⁴⁸ See the *Lexicon* attached to this Translation for "*bekmah*"

¹⁶⁴⁹ See the *Lexicon* attached to this Translation for "*muhtadee*" and its plural "*muhtadoon*" / "*muhtadeen*"

other than trellised^w and the date-palms^w and the *zar'aa*^{x1650} (the vegetation after sprouting)^x dissimilar its^x *okola*¹⁶⁵¹ (fruits/morsel/edibles); and the olives and the pomegranates, a look-alike and other than a similar; let-eat you^z of its^x *thama're*^x (trees/plants crops/fruits)^x if [it^x] *athmara* (fruited/cropped) and *aa'to* (let-[you^z] accord/allot) its^x right¹⁶⁵² (on) day of its^x harvest; and let-not you^z squander; verily He loves not the prodigals/squanderers.

142. And of the *an'aa'me*^w (cattle/sheep/goats/and camels)^w a burden-carrier^{w1653} and a *farsban*¹⁶⁵⁴ (small *an'aa'me* for consumption); let-eat you^z of what Allah provided you^z, and let-not *tatta'be'o* (closely-follow you^z) the steps of the Satan; verily he (is) for you^z a foe¹⁶⁵⁵ manifest.

143. Eight pairs: of the sheep twain and of the goat twain; let-say [you^s]: did the twain male forbid [He] or the twain females; or (that) comprised^w [on it^x] the twain females' wombs; *nabbe'oney* (let inform me you^f by piece-of-significant-and-availing-news) by knowledge, *en* (if) you^c were *ssadeqeena* (always-truth-enforcers).

144. And of the camels twain and of the cattle^w twain let-say [you^s]: did the twain male forbid [He] or the twain females; or (that) comprised^w [on it^x] the twain females' wombs; or you^c were witnesses *edb* (when) enjoined you^b Allah by this; so who^a (is) wronger¹⁶⁵⁶ than of whom^p *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie to mislead [he] the mankind by other than a knowledge; verily Allah aright-guides not the people, the *dha'lemeena*¹⁶⁵⁷ (injustice-doers).

145. Let-say [you^s]: [I] find not in what (had been) revealed¹⁶⁵⁸ to me *muharraman* (forbidden/illegitimate) on *tta'emon* (ingestion-taker) *yatt'amo* ([he] ingests/eats) it^x except that [it^x] be a carrion^w or blood *masfohan*¹⁶⁵⁹ (which is being poured

مَعْرُوشَتٍ وَغَيْرِ مَعْرُوشَتٍ
وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ
وَالزَّيْتُونَ وَالزُّمُرَاتُ مُتَشَبِهًا
وغيرِ مُتَشَبِهٍ كُلُوا مِنْ
ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ
يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤٢﴾

وَمِنْ الْأَنْعَامِ حَمُولَةً وَفَرْشًا
كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ
لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٣﴾

ثَمْنِيَّةَ أَزْوَاجٍ مِنَ الضَّأْنِ
أَثْنَيْنِ وَمِنْ الْمَعْزِ أَثْنَيْنِ قُلْ
ءَالِ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأَثْنَيْنِ
أَمَّا اسْتَمَلَّتْ عَلَيْهِ أَرْحَامُ
الْأَثْنَيْنِ نَبْعُونِ بِعَلَمٍ إِنْ
كُنْتُمْ صَادِقِينَ ﴿١٤٤﴾

وَمِنْ الْإِبِلِ أَثْنَيْنِ وَمِنْ
الْبَقَرِ أَثْنَيْنِ قُلْ ءَالِ الذَّكَرَيْنِ
حَرَّمَ أَمِ الْأَثْنَيْنِ أَمَّا اسْتَمَلَّتْ
عَلَيْهِ أَرْحَامُ الْأَثْنَيْنِ أَمْ
كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْكُمْ
اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ
أَفْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ
النَّاسَ بِغَيْرِ عِلْمٍ إِنْ اللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٥﴾

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ
مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ
إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا

¹⁶⁵⁰ See the *Lexicon* attached to this Translation or the *Introduction* for details on this unique word!

¹⁶⁵¹ The word "*okol'e*" = "أَكْلٌ" is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit!

¹⁶⁵² Here "*its right*" means the *Zakah* (the prescribed Sharey'a almsgiving) according to a great many commentators; but others maintain that in addition to the *Zakah*, this "*right*" means a portion of the harvest to be given as charity to the poor who happen to attend the harvesting, as was customary before the *Zakah* was decreed.

¹⁶⁵³ The word "*حمولة*" means those animals of the "*an'aam*" that could carry burdens on their bodies!

¹⁶⁵⁴ The word "*فرشا*" has many meanings, among them as in this context, the small *an'aam* for consumption!

¹⁶⁵⁵ The word "*عدو*" in Arabic is used for: (1) singular and (2) plural as well as (3) "*multitudinous foe*," see *الهادي* and *اللسان*!

¹⁶⁵⁶ See the *Lexicon* attached to this Translation for "*ظالم*" = "ظالم" = "injustice-doer" and "أظلم" = "wronger"!

¹⁶⁵⁷ The "*ظالمين*" = "the injustice-doer," as "*الظلم*" = "injustice!" See footnote 148 below!

¹⁶⁵⁸ See footnote 1440 above regarding *reveal*!

¹⁶⁵⁹ The word "*masfohan*" is singular, masculine, objective noun, meaning that which is being poured forth, for which there is no English equivalent!

forth), or flesh (of) a swine so verily it^x (is) a *rejson*^x (filth/-anathema)^x or a *fesqan*¹⁶⁶⁰ (rebellion vis-à-vis Allah's command) (had been) invoked for other than Allah by it^x; so whoever [he] (had been) forced other than a transgressor and neither an aggressor, then verily your^t Lord (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

146. And on whom^r *hado*¹⁶⁶¹ (they who had adopted the Jewish "law"/customs/repented) We forbade every claw possessor; and of the cattle^w and the sheep^w We forbade on them their both fats save what bore^w their both backs or the entrails or what (got) mixed by a bone; *tha'leka* (that-afar-it/that) We requited them by their *baghya* (selfish envy/transgression) and verily We surely (are) *ssadeqoona* (always truth enforcers).

147. Then *en* (if) they^z denied you^s then let-say [you^s]: yourⁿ Lord (is) possessor (of) a broad^w/vast^w mercy^w and not (to be averted/forthwith-retained) His *ba'saso*¹⁶⁶² (intense torment) a'n(off) the people, the criminals.

148. Shall say who^r they^z partnered (deities with Allah) had Allah willed not partnered we and nor our fathers and nor forbade we of a thing; like *tha'leka* (that-afar-it/that) denied they^z of before them until they^z tasted Our *ba'asa* (intense torment); let-say [you^s]: do you^z have of a knowledge^x so *tokbrejo* (you^z produce) it^x for us; *en* (not) *tatta'be'ona* (closely-follow you^z) except the presumption, and *en* you^f (are) except conjecturing.

149. Let-say [you^s]: so for Allah (is) the ultimate^w argument,^w then if [He] willed surely [He] (would have) surely aright-guided you^z wholes.

150. Let-ay [you^s]: *halomma*¹⁶⁶³ (bring forth) yourⁿ witnesses-/testifiers, who^r (would) testify they^z that Allah forbade this, so *en* (if) testified they^z then let-not testify [you^s] with them and let-not *tattabe'a* (closely-followed [you^s]) *abwa* (tendentious likings) (of) whom^r they^z denied by Our *Aya'te*^w (messages) and who believe they^z not by the Hereafter^w and they by their Lord *ya'adeloona* (they^z equalize/partner other deities as coequals to Allah).

151. Let-say [you^s], let-come you^z [I] recite what forbade yourⁿ Lord on you^z: that not you^z partner (other deities) by Him a thing, and by both the begetters (parents)

مَسْفُوحًا أَوْ لَحْمَ خنزير
فإنه رجسٌ أو فسقاً أهل
لغير الله به. فمن اضطر
غير باغ ولا عاد فإن ربك
غفورٌ رحيمٌ ﴿١٤٦﴾

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا
كُلَّ ذِي ظُفَرٍ وَمِنَ الْبَقَرِ
وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَا إِلَّا مَا حَمَلَتْ
ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا
اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَهُمْ
بِغَيْرِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٧﴾

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو
رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ
الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٨﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ
مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا
مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ
مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ
هَلْ عِنْدَكُمْ مِنْ عِلْمٍ
فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا
الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا خُرُصُونَ ﴿١٤٩﴾

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِغَةُ فَلَوْ شَاءَ
لَهَدَيْنَكُمْ أُمَّعِينَ ﴿١٥٠﴾

قُلْ هَلَمْ شَهِدَ أَعْمُ الَّذِينَ
بِشَهَادَتِهِمْ أَنَّ اللَّهَ حَرَّمَ هَذَا
فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا
تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
وَهُمْ بِرَبِّهِمْ يَغْدُلُونَ ﴿١٥١﴾

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ
رَبُّكُمْ عَلَيْكُمْ أَلَا تُشْرِكُوا بِهِ

¹⁶⁶⁰ See the *Lexicon* attached to this Translation for an elaboration on this rather important word!

¹⁶⁶¹ The word "hado" for the singular and "hado" for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!

¹⁶⁶² See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

¹⁶⁶³ The Arabic word "هَلَمْ" has several meanings, such as: come forth, come on, bring (me), give (me)!

ehsanan (reverentially and benevolently); and let-not you^z kill yourⁿ children of penury; We *narzogo* ([We] provide/allot) you^b and *eyyahum*¹⁶⁶⁴ (indeed including them); and let-not near you^z the profanities^{w1665} what appeared/-manifested of it^w and what hid; and let-not kill you^z the self^w which^u Allah hallowed/forbad except by the right *tha'lekum* (be-afar-collective-you/that) [He] enjoined you^z by it^x *la'alla* (craving currently unavailable deed that, perhaps) you^b celebrate you^z.

152. And let-not near you^z the orphan's possession except by which^u (*is*) *absa'no*¹⁶⁶⁶ (perfecter and beautifuler) until [he] attains his *ashudda*¹⁶⁶⁷ (prime/full mental and physical strengths); and let-fulfill¹⁶⁶⁸ you^z the measure and the balance by the *qesstee*¹⁶⁶⁹ (rendering absolute-justice post removal of injustice); not [We] charge a self^w except its^w capacity; and if said¹⁶⁷⁰ you^c then *e'edelo* (let-be-just you^c) and albeit [he] was kin-poseessor, and by Allah's covenant let-fulfill you^z *tha'lekum* (be-afar-collective-you/that) [He] enjoined you^z by it^x *la'alla* (craving currently unavailable deed that, perhaps) you^b reminisce you^z.

153. And verily this (*is*) My *Sseratte*^x (road/way)^x straight, so *etta'be'o* (let-closely-follow you^c) it^x and let-not *tattabe'o* (closely-follow you^c) the paths,¹⁶⁷¹ then sundered by you^z off His path; *thalekum* (be-afar-collective-you/that) enjoined you^z [He] by it^x *la'alla* (craving currently unavailable deed that, perhaps) you^b *tattaqoona* (reverently guard you^c not to displease Allah).

154. Afterwards *aa'tayna* (We accorded/gave) Mosa (Moses) the book conclusively¹⁶⁷² on whom^x *ahasana* ([he] who was benevolent/[he] who ultimately perfected and beautified-his-deed/say), and an expounding for everything, and an aright-guidance^x and a mercy,^w *la'alla* (craving currently unavailable deed that/perhaps) they by their Lord's *lega'a* (meeting) believe they^z.

155. And this (*is*) a book^x We descended it^x blessed^x so *ettabe'o* (let-you^z closely-follow) it^x and *ettaqo* (let reverentially

شَيْئًا وَالْوَالِدِينَ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطُرَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصْنِكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٢﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصْنِكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٣﴾

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصْنِكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٤﴾

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٥﴾

وَهَذَا كِتَابُنَا أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ

¹⁶⁶⁴ The word “إِيَّاهُ” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

¹⁶⁶⁵ The word “فَوَاحِشَ” = “profanity” (plural “فَوَاحِشُ” as indefinite noun or plural “الفَوَاحِشُ” as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some times the word “فَوَاحِشَ” or “الفَوَاحِشَ” is euphemistically used to mean adultery or fornication or homosexuality, as in this context!

¹⁶⁶⁶ There is no English word for أَحْسَنُ=absane! Both words perfecter and beautifuler are in their adjective sense!

¹⁶⁶⁷ The Arabic word “ashudda”=“أَشَدُّ” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths!

¹⁶⁶⁸ The word “أَوْفُوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “أَوْفُوا” means you endeavor and gather the last part of an obligation and fulfill it!

¹⁶⁶⁹ See the Lexicon attached to this Translation for the difference between “القسط” and “العدل”!

¹⁶⁷⁰ That is to say in a statement of judgment or decision in any case of dispute.

¹⁶⁷¹ That is “other” paths!

¹⁶⁷² See the Lexicon attached to this Translation for more elaboration on this word, for the distinctive difference between “conclusion” and “completion!” Thus, the book was given in conclusion to he who accepted it and complied with its dicta, primarily the great messenger of Allah Mosa (Moses), peace be upon him, or any one who likewise accepted the book and complied with its dicta.

guard you^z not to displease Allah) la'alla (craving currently unavailable deed that, perhaps) you^b turhamoona (you^z be mercy-given).

وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٦٥﴾

156. That-not¹⁶⁷³ you^z say: verily only the book (had been) descended on ta'efatayn^w (band/party)^w of before us; and en¹⁶⁷⁴ (indeed) We were regarding their study (are) surely neglectors.

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿٦٦﴾

157. Or say you^z: had that we (had been) descended on us the book surely (we would have been) abda (of better/more aright-guidance) than them; so qad (already and affirmatively) came^x(to) you^b evidence^w from yourⁿ Lord and an aright-guidance^x and a mercy^w; so who^a (is) wronger¹⁶⁷⁵ than who^p [he] denied by Allah's Aya'te^w (messages/The Qur'an) and [he] shunned a'n (off) it^w; [We] shall requite whom^r they^z shun a'n Our Aya'te^w the ill torment by what they^z were shunning.

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿٦٧﴾

158. Do they^z wait/look except that ta'teya^w (descend/come)^w (to) them the angels or ya'ateya^x (sublimely/unimaginably comes)^x your^t Lord or ya'ateya^x (appear/happen)^x some (of) your^t Lord's Aya'te^w (miracles/signs/proofs); day ya'atee^x (appear/happen)^x some (of) your^t Lord's Aya'te^w benefits not a self^w its^w belief not had believed-she^y of before or earned-she^y in its^w belief a khayran (worship/goodness/desirables); let-say [you^s]: let-wait you^z verily we (are) muntadheroona (ones that are waiting).

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿٦٨﴾

159. Verily who^r they^z sundered their religion and they^z were sects/factions,¹⁶⁷⁶ not you^s (are) of them of a thing; verily only their matter (is) to Allah afterwards youna'bbe'o ([He] inform by piece-of-significant-and-availing-news) them by what they^z were doing.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿٦٩﴾

160. Whoever came^x [he] by a hasanatey^w (good-deed)^w verily for him ten folds its^w like, and whoever came^x [he] by the misdeed^w then not (to be) requited [he] except its^w like, while they (are) not yodh'lamoona¹⁶⁷⁷ (to be wronged they^r).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَالٍهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا تَجْزِي إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿٧٠﴾

161. Let-say [you^s]: verily I aright-guided me my Lord to Sseratten (single and specific Path) straight, a religion geyaman¹⁶⁷⁸ (forthright/suitable for living), (Ebraheema's (Abraham)'s sect^w/faith^w haneefan¹⁶⁷⁹ (rightly inclined be) and [he] was not of the mushrekeena (he-they who

قُلْ إِنِّي هَدَيْتُنِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٧١﴾

¹⁶⁷³ This “لَنْ” is for “لَيْتَ” which means so-that-not!

¹⁶⁷⁴ The particle “إِنَّ” has several applications, here (and Allah knows best) it means surely, certainly, indeed!

¹⁶⁷⁵ See the Lexicon attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “ظالم”=“wronger!”

¹⁶⁷⁶ The word “شيع”=“sects/factions” in the sense of a smaller cohesive groups contentious with respect to a larger group following and succoring each other!

¹⁶⁷⁷ The word “yodh” has myriads of meanings, among them: curtails or diminishes, as in this Ayah!

¹⁶⁷⁸ The word “قيما”=“مستقيما” i.e. means forthright/suitable for living! See الراغب ، اللسان!

¹⁶⁷⁹ The word “حنيفا”=“ميلا” is an adverbial construct, hence “leanly!” See إعراب القرآن، لمحمود صافي The “leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worships!

partner deities with Allah/ he-polytheists).

162. Let-say[you^s]:verily my Prayer^w and my nosok (worship-commands/ especially concerning Hajj, i.e. pilgrimage to Mecca)^x and my living^x and my dying^x (all are) for Allah the worlds' Lord.

قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

163. No partner for Him and by *tha'leka* (that-afar-it/that) I (had been) commanded and I am the Muslims' first.

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا
أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

164. Let-say [you^s]: do other than Allah [I] desire a Lord while He (is) Lord (of) everything; and earns^w not every self^w except on it^w; and not *ta'zero* (ill-burdens, sins, offends) a *wa'zeyra'ton* (she-ill-burden-bearer/ she-sinner/ she-offender) another's *wesra* (an ill-burden/ sin/-offense)¹⁶⁸⁰; afterwards to yourⁿ Lord (is) yourⁿ return, then *youn'bbe'o* ([He] inform by piece-of-significant-and-availing-news) you^b by what you^c were in it^x differing.

قُلْ أَغَيْرَ اللَّهِ أَبْغَى رَبًّا وَهُوَ رَبُّ
كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ
إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى
ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم
بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

165. And He Who made you^b the Earth's^w *kbala'ef*¹⁶⁸¹ (iterative successors) and [He] raised some (of) you^b above some ranks^w to essay you^z [He] in what *aa'ta* ([He] accorded/ allot) you^b; verily your^t Lord (is) swift (in) the punishment and verily He surely (is) *Ghafooron* (iterative Forgiver) Raheemon (iterative mercy Giver).

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ
الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ
دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ
رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ
رَّحِيمٌ ﴿١٦٥﴾

¹⁶⁸⁰ See the *Lexicon* attached to this *Translation* regarding *ill-burden*!

¹⁶⁸¹ The word “خلائف”=plural for “خالف”=successor, which is a *masculine plural*; while “خلفاء”= plural of “خليفة”.